

CHAPTER I.

SECTION I.—THE BRAHMANICAL TRIBES.

- 1.—MAHARASHTRA. 2.—KANAUJIYA. 3.—GAUR. 4.—TAILANG 5.—DAKHANI 6.—SANYASI.
- 7.—GOLA-PURAB. 8.—NARBUDDHA. 9.—JHARE, OR JHARWA. 10.—OJHA AND MAITHILA.
- 11.—URIYA, OR UTKAL. 12.—MALWI. 13.—BHAGORI. 14.—CHERAKH. 15.—KHERAWAL.
- 16.—CHUMYATI. 17.—SARASUT, OR SARASWATI. 18.—PALLIWAR, AND 19.—HARAINA.

SECTION II.—THE RAJPOOT TRIBES.

- 1.—CHAUHAN. 2.—BUNDELA. 3.—RAGHUBANSI. 4.—SOMBANSI. 5.—SURAJBANSI 6.—RATHOR.
- 7.—PARBHU. 8.—POWAR, OR PONWAR. 9.—GUJAR. 10.—GANGABANSI. 11.—HAIHAYA.
- 12.—JADON. 13.—NAIK. 14.—BAIS. 15.—GAUTAM. 16.—CHANDEL. 17.—BAGHEL. 18.—BONON-
- DIA. 19.—BANAPHAR. 20.—KEKAN. 21.—GAURWAR. 22.—HARARA. 23.—BADMUND.
- 24.—KHATI. 25.—KESARIA. 26.—BAKTARIA. 27.—PARIHAR. 28.—DAHARIA. 29.—AUNDYA.
- 30.—BHADAURIA 31.—TONWAR. 32.—CHUMUR. 33.—DIKHIT. 34.—DEORA 35.—TIKARWAR.
- 36.—SOLANKHI. 37.—KANPURIA. 38.—KACHWAHA. 39.—GAHLOT. 40.—MORI. 41.—NAGBANSI.

SECTION III.—IMPURE RAJPOOT TRIBES.

SECTION IV.—ILLEGITIMATE BRAHMANICAL TRIBES.

- 1.—DHAKAR. 2.—VIDUR. 3.—PARBHU.
-

SECTION I.—THE BRAHMANICAL TRIBES.

THE Brahmans are most numerous in Jubbulpore, Saugor, Dumoh, Hoshungabad, Nursingpore, and Nagpore. They are found in every district, yet in some places, such as Baitool, Seonee, Mundla, and Chindwara, they are few in number.

The principal tribes of Brahmans represented in the Central Provinces are the following :—

1. *Mahratta, or Maharashtra.*

The Brahmans of Nagpore and Berar are almost exclusively of this tribe, and are chiefly Yajurvedis. There are members of several clans in Hoshungabad.

2. *Kanaujiya.*

The Sarwariya, Jijhotiya, and Sanâdhiya divisions. The two former came from Northern India, while the Sanâdhiyas came from Bundelkhand. The Kanaujiyas are most numerous in Saugor and Jubbulpore.

3. *Gaur.*

The Kanaujiya and Gaur Brahmans, taken together in these provinces, are about seventy thousand in number. The Gaurs have come from Marwar

4. *Tailung*

These are a small community, with only about eight thousand persons in all. More than half of them are in the Jubbulpore district

5. *Dakham.*

Of these there are forty-five thousand in the Central Provinces. They are most numerous in the Nagpore Division.

6. *Sanyâsis, or Devotees.*

A small and scattered fraternity of between twelve and thirteen thousand individuals.

7. *Gola-pârâb.*

These came originally from Bundelkhand.

8. *Narbuddha—Naramdeo.*

The local Brahman of the Narbuddha.

9. *Jhare, or Jharurâ.*

Local Brahmans of the Narbuddha Valley.

10. *Ojha and Maithila.*

A feeble community of only three hundred and forty persons.

11. *Uriya, or Utkal.*12. *Mulwi.*13. *Bhagorâ.*14. *Cherakh.*15. *Kherawal.*

From Gujerat.

16. *Chumyati.*

In Hoshungabad, from Marwar and Jeypore.

17. *Sarasût, or Sâraswati.*18. *Pallawâr.*

19. *Haraina*.

The Mahratta Brahmans preponderate in Nagpore and in some parts of the Satpûra hills. They migrated hither, it is conjectured, in the time of the dominancy of Bakht Baland, the Gond Raja of Deogarh, and especially under the rule of the Mahrattas. Those at Saugor and Damoh are of the Karhâde division of this tribe, and are said to have come originally from Poona, Konkan, and other parts of the Dekhan, in the eighteenth century, under the leadership of "Govind Pandit, a Karhâde Brahman, who was sent by the Peshwa as his agent to those parts, and who took possession of the Saugor territory for his master, from Chhatra Lâl, in 1753" (a). The Mahratta Brahmans of Hoshungabad do not intermarry within their own *gotras*.

The Sanâdhiya and Gola-pûrab Brahmans came from Bundelkhand, Dholpore, and Gwalior.

The Gaurs came originally from Marwar.

The Narbuddha and Jhare Brahmans are from the Narbuddha Valley. It is the common tradition, that the Jhare Brahmans have sprung from Jhar, a man connected with one of the aboriginal races, whom a Raja transformed into a Brahman. The Naramdeo or Narbuddha Brahman has, for the most part, abandoned Brahmanical duties for farming and other secular pursuits.

In some places the Brahmans are great landowners. In the district of Damoh they are the proprietors of one hundred and forty-five villages.

The Brahmans of Nagpore are priests, shopkeepers, grain-sellers, bankers, servants, writers, and, a few of them, soldiers; and are often fair scholars and efficient public servants. Those in Nimâr have come thither chiefly from the Dekhan. They occupy most of the public offices in that district.

The most extensive landholders in the district of Raepore are Brahmans, who are proprietors of six hundred and six villages, of which one hundred and eighty-five are in the hands of Mahratta Brahmans. A great many Brahmans, especially of the Jharwâ tribe, are engaged in agriculture in Sambalpur.

The Uriyas of Sambalpur are lazy and improvident, and are importunate beggars. They refuse to eat with the Jharwâs, who are hard-working and intelligent, cultivating the soil and working with their own hands in many ways. They form a considerable community in this State of more than thirty-one thousand persons.

The Brahmans of Berar wear small turbans and long coats coming below the knees, with waists rising almost to the armpits.

SECTION II—THE RAJPOOT TRIBES.

The Rajpoots of the Central Provinces number about three hundred and fifty thousand persons. They are most numerous in Hoshungabad, Bhandara, and Seonee. There are upwards of thirty thousand in the two districts of Nursingpore and Nimâr. The principal tribes are the following :—

1. *Chauhân.*

A few Chauhâns are found in most districts; but they are in greatest numbers in Rajpore. Altogether they amount to upwards of three thousand persons. A Chauhân chief is at the head of the small state of Rairakhol in Sambalpur. They are also numerous in Rajpore.

The Chauhâns claim to have exercised rule over Mandla in ancient times, and affirm that their authority extended over fifty-two castes.

2. *Bundela.*

These are from Bundelkhand. They are a small tribe in the Central Provinces, and do not number fifteen hundred in all, of whom nearly one-half are in Saugor.

3. *Raghubansî.*

There are nearly four thousand Raghubansîs at Nagpore, and more than five at Nursingpore. Altogether, the tribe has nearly seventeen thousand members in these provinces. They are a numerous class of cultivators in the Rajwara *pargannah* of Hoshungabad, and in Sohagpore and Seonee, professing to have come there originally from Ajoodhya by way of Bundelkhand and Gwalior, where they were settled for a time. They only intermarry among themselves, contrary to the custom of Rajpoot tribes. Ordinarily they fraternise with Gâjars and Kirârs; but when they become wealthy they wear the sacred cord, and no longer associate with them.

4. *Sombansî.*

This tribe is strongest in Hoshungabad and Nagpore, which contain one half of the whole. There are six thousand six hundred and fifty Sombansîs in the Central Provinces. They possess ten villages in the Dhumturry Tahsil of Raepore, yet are few in number in that district.

5. *Surajbansî.*

The Surajbansîs are few in number, and are less than seven hundred persons, all told. These are chiefly settled at Nursingpore, Hoshungabad, and Seonee.

6. *Râthor.*

A tribe of three thousand persons, half of whom are at Nursingpore, and more than five hundred at Mundla.

7. *Parbhu.*

These are chiefly located in the Nagpore Division, Nimar, and in Hoshungabad. They number four thousand in all. They have a small community in Chattisgarh.

8. *The Powar, Pramâra, or Ponwar Tribe.*

The Pramâra or Ponwar kingdom of Malwa probably extended to the western portion of the Narbuddha Valley, seven or eight hundred years ago. Nagpore was at one time apparently governed by the Pramâras of Dhur.

They are a numerous agricultural people in these provinces. Those by the Wyngunga are supposed to be a branch of the Devanuggur Powars of Malwa, who quitted their country in the reign of the Emperor Aurungzebe. As a reward for assistance rendered to the Bhonslas in an expedition to Cuttack, they received lands to the west of the Wyngunga. They also spread out over the northern part of the Wyngunga district, in the *Pargannahs* of Thurorah, Kompta, Langee, and Rampylee; and over fifty years ago entered the waste lands. The tribe is now in the possession of three hundred and twenty-six villages.

The Powars are exclusively devoted to agriculture, and are described as hard-working and industrious, but, at the same time, deceitful, untrustworthy, and litigious (a).

The Ponwars are by far the most numerous of the Rajpoot race in this tract of India, and form a community not far short of one hundred thousand persons. Forty-five thousand of these are at Bhandâra, thirty thousand at Seonee, and nearly fourteen thousand at Balaghat; the remaining districts possessing very few of the tribe. The Ponwars came from Malwa to Nundurdhan, near Ramtek, a little more than a hundred years ago. From this place they gradually extended themselves to Ambagarh and Chandpore, east of the Wyngunga. In Seonee they first occupied Largarhi and Partapgarh. They are very successful in clearing the jungle, digging tanks, and making embankments. In the last Census Report of these provinces the Ponwars are classified under the agricultural tribes as distinct from Rajpoots, which is a mistake. They

(a) Report of the Land Revenue Settlement of the Wyngunga or Bhandâra District, by A. J. Lawrence, Esq., B.C.S. Selections from the Records of the Government of India, No. LXII, p. 88.

are genuine Rajpoots. They are a very enterprising race. The Ponwars and the Lodhîs are the chief colonists in the Balaghat districts.

9 *Gûjar.*

The Gûjars are regarded as Kshatriyas in the Central Provinces and in some parts of the North-Western Provinces ; but their right to this distinction is by no means universally acknowledged. They are principally settled in Hoshungabad, Nimâr, and Nursingpore. The Gûjars came originally from Marwar and Gwalior to these provinces, where they bear an excellent character for honesty and industry. They have occupied the south of Harda in Hoshungabad for several generations. There are two classes of Gûjars in that district. (1) the Lilorias ; (2) the Mundlas. The former are numerous also in Sohagpore and are a "fine manly set, freer than most from superstitions, eating meat and flesh, and reckoned very good cultivators." These came from Gwalior about ten generations ago. The Mundlas are so called, because they shave their hair and partake of their food with their turbans off. They observe certain religious customs rigidly. For instance, they will not plough on the new moon, or on the eighth day of the month, as it is Krishna's birthday ; and many altogether refrain from eating meat and from smoking. They are divided into two factions, the origin of which is, that a Gûjar father having betrothed his daughter to one man, the mother married her to another. The whole clan have taken opposite sides, and have excommunicated each other. The Mundlas are in the southern part of the Harda *parganna* (a).

10. *Gangâbansî.*

The head of this tribe is the chief of the Feudatory State of Bâmrâ, in the district of Sambalpur. The authentic traditions of his family stretch back to the year 1545, when his ancestor, Raja Râm Chandra Deva, was ruler of the State.

11. *The Haihaya, or Haihaibansî Tribe.*

The Haihayas are among the most distinguished of the Lunar Rajpoot races. According to a copper inscription found at Mundla, the upper part of the Narbuddha Valley was under their rule in the year 144 of the Christian era ; and an inscription on a temple at Chattisgarh, of 108 A.D., if the Vikramaditya era be that alluded to, refers to a Haihaya Rajah. Rajahs of this

line were ruling at Chattisgarh in 1740, when they were overthrown by the Mahrattas. From the testimony of inscriptions which have been brought to light, it is clear that princes of this tribe were ruling in the neighbourhood of Jubbulpore from the beginning of the eleventh to the close of the twelfth century, and that they formed alliances with the Ponwars of Malwa, the Gahlots of Udaipur, and the Western Yadavas. Dr. Fitz Edward Hall has established the fact that the name of their kingdom was Chedi (a). The meaning of the word *Chhattisgarh* is "thirty-six forts," the number of forts which the Haihaya kingdom is said to have contained. Many lists of the rajahs of Chattisgarh, from very early times to the subversion of their rule in 1740, are extant, and information respecting some of them is derived from inscriptions on slabs. The only surviving representative of this ancient and distinguished Rajpoot dynasty is a pensioner of the British Government.

12. *The Jâdubansî, or Jâdon Tribe.*

The Jâdons are at Sindkher in Berar, the family of the Rajah being of this tribe; and also in Hoshungabad. The Jâdons are in other parts considered to be an inferior branch of the Jâdons or Jâdubansîs, of whom there are a few families in the Sambalpur Tahsil.

13. *The Naik Tribe.*

There is a small community of Naiks in the Dhumturry Tahsil of Raepore.

14. *The Bais Tribe.*

These have five villages in Raepore. They are also found in Hoshungabad.

15. *The Gautam Tribe.*

The Gautams have six villages in the Dhumturry Tahsil of Raepore.

16. *The Chandel Tribe.*

This tribe is the most numerous of the Rajpoots of Raepore. They possess twenty-two villages in the Droog Tahsil, twenty-eight in the Simghah Tahsil, forty-two in the Raepore Tahsil, and forty-five in the Dhumturry Tahsil, of that district. There are a few families settled in Sambalpur, in the Bargarh Tahsil, and in the Kalahandi State.

(a) *Gazetteer of the Central Provinces*, Introduction, pp. 50—53.

17. *The Baghel Tribe.*

The Baghels are found in three of the Tahsils of Raepore, in which they possess twenty-five villages ; and also in Hoshungabad. There is a small number in Kalahandi, and the Bargarh Tahsil of Sambalpur.

18. *The Bonondia Tribe*

This tribe has considerable possessions in the Droog Tahsil of Raepore, where it has twenty-seven villages. They have a few more also in Singah.

19. *The Banaphar Tribe.*

These have small colonies in the Droog and Dhunturry Tahsils of Raepore.

20. *The Kekan Tribe.*

A very small community in the Droog Tahsil of Raepore.

21. *The Gaurwar Tribe.*

The Gaurwars have a couple of villages in the Dhunturry Tahsil of Raepore.

22. *The Harara Tribe.*

These occupy five villages in the Droog and Singah Tahsils of Raepore.

23. *The Badmünd Tribe.*

A few members of this tribe are in the Singah Tahsil of Raepore.

24. *The Khâti Tribe.*

A small community in Singah of Raepore.

25. *The Kesaria Tribe.*

These Rajpoots possess ten villages in the Dhunturry Tahsil of Raepore.

26. *The Baktaria Tribe.*

The Baktarias have five villages in the Dhunturry Tahsil of Raepore.

27. *The Parihâr Tribe.*

A few families are settled in the Dhunturry Tahsil of Raepore, where they possess four villages.

28. *The Daharia Tribe.*

This tribe has two villages in the Droog Tahsil, ten in the Singah Tahsil, and eighteen in the Raepore Tahsil, of Raepore.

29. *The Aândya Tribe.*

A small community in Raepore

30. *The Bhadauria Tribe.*

In Hoshungabad.

31. *The Tonwar Tribe*

In Hoshungabad.

32. *The Chumur Gaur*

In Hoshungabad.

33. *The Dikkhit Tribe*

In Hoshungabad.

34. *The Deora Tribe.*

In Hoshungabad.

35. *The Tilarwâr Tribe.*

In Hoshungabad.

36. *The Solankhi Tribe.*

In Hoshungabad.

37. *The Kanpûria Tribe.*

In Hoshungabad.

38. *The Kachwâhâ Tribe.*

In Hoshungabad.

39. *The Gahlot Tribe.*

In Hoshungabad.

40. *The Mori Tribe.*

In Hoshungabad.

41. *Nâgbansî.*

There is a small community of Nâgbansîs in the Kalahandi State of Sambalpur.

SECTION III.—IMPURE RAJPOOT TRIBES.

In addition to the Rajpoot tribes of Hoshungabad already mentioned, Mr. C. A. Elliott gives a list of Rajpoot tribes of impure blood scattered about the Harda and Charwa Pargannahs of that district. These, he says, seldom wear the sacred cord, unless they are in good circumstances, and pay little attention to their pedigree and to the distinctive customs about which Rajpoots are usually very particular. Being worshippers of Rama they will not plough on the ninth day of the month which commemorates his birthday; nor will they plough on the day of the new moon. They have the reputation of being good cultivators (a).

Impure Rajpoot Tribes of Hoshungabad.

1. Pal.	13. Sarwar.	25. Sablia.
2. Sisodia.	14. Bachania.	26. Ghutia.
3. Ginnara.	15. Deora.	27. Uli.
4. Gaur.	16. Putut.	28. Barodia.
5. Sauneir.	17. Nicumbh.	29. Sitolia.
6. Maholia.	18. Mahla.	30. Sagar.
7. Ranwa.	19. Sindla.	31. Bankra.
8. Mori.	20. Jadum.	32. Sankheria.
9. Dol.	21. Badul.	33. Kusia.
10. Chanchar.	22. Awasya.	34. Jalkheria.
11. Kulum.	23. Chaora.	35. Chandrawat.
12. Bagri.	24. Basalia.	

SECTION IV.—ILLEGITIMATE BRAHMANICAL TRIBES.

1. *The Dhâkar Tribe.*

These are illegitimate offspring of Brahmans, and wear the sacred cord. The Dhakars are found in Bastar.

2. *The Vidûr Tribe.*

Illegitimate descendants of Brahmans in Bhandâra. Many are employed as teachers in schools, and as writers. The Vidûrs are found in all the districts, but three-fourths of the entire community are located in the Nagpore Division.

3. *The Parbhâ Tribe.*

A tribe in Berar, the descendants of Brahmani mothers and Kayasth fathers. They are also found in Hoshungabad.

(a) Settlement Reports of Hoshungabad, by Mr. C. A. Elliott, pp. 59—70.

CHAPTER II.

SECTION I.—THE AGRICULTURAL TRIBES.

- 1.—THE KUNBIS. 2.—THE MAHRATTA KUNBIS. 3.—THE KOHERA KUNBIS. 4.—THE DESI, OR DHALWAR KUNBIS. 5.—THE JHARI KUNBIS. 6.—THE KURMIS. 7.—BHOYAR. 8.—KHIR. 9.—MALI. 10.—KIRAR. 11.—KALAL. 12.—LODHA. 13.—LODHI. 14.—TELI. 15.—BHILALA. 16.—KOLTA. 17.—SAURA. 18.—KAONRA. 19.—PAHAR. 20.—JAT. 21.—LASSA. 22.—MENOR, OR MANAH. 23.—RAGWA. 24.—BORA. 25.—PAB. 26.—KHARIAR. 27.—DANGI. 28.—ALKARI. 29.—KACHHI. 30.—MAHTO TELI. 31.—BARAYI. 32.—KAPEWAR. 33.—GOALI. 34.—YELMA. 35.—KAMEWAR. 36.—AREWAR. 37.—MARHATTAS. 38.—TELINGAS. 39.—DURA. 40.—SORIA. 41.—BISHNOL. 42.—KORIH. 43.—MARAR. 44.—HALBAH. 45.—KHUNDAITA. 46.—BHUINHA. 47.—BIRJIA. 48.—BHUYA. 49.—GAUR. 50.—DUMAL. 51.—KOHLI. 52.—KHANGAR. 53.—PUNKAH. 54.—GANDLI. 55.—CHASA. 56.—CHAMAR.

SECTION II.—THE PASTORAL TRIBES.

- 1.—AHIR. 2.—GOWARI. 3.—GAULI. 4.—GAULAN. 5.—GOLAR AND HOLAR. 6.—GARARIYA, OR GADARIYA.

SECTION III.—THE BANJARA TRIBES.

SECTION I.—THE AGRICULTURAL TRIBES.

1. *The Kunbis.*

An industrious tribe scattered about these provinces and Berar. In one place, as in Berar, they eat flesh and drink spirits, and their widows may remarry. All the various divisions of Kunbis taken together in these provinces number nearly half a million of persons.

2. *The Mahratta Kunbis.*

These are the most numerous agriculturists in Baitool, and are located chiefly in the south of the district, having come thither originally from Nagpore and Berar. The Mahratta Kunbis differ from the Jhari Kunbis in that they make diligent inquiries for young men to marry their daughters, while the Jharis are

as anxious for girls to marry their sons. The principal sub-divisions of the Mahratta Kunbîs of the Wyngunga are the following :—

- i. The Bounia clan.
- ii. The Tinilah clan.
- iii. The Kaineh clan.
- iv. The Damnîr clan.

These clans do not intermarry. The Bounias and Kainehs sometimes are associated together at the same feast (a).

3. *The Kohera Kunbîs.*

Cultivators of the sugarcane in the Wyngunga.

4. *The Desî or Dhalwar Kunbîs.*

This is a small tribe, and is found in a few villages of Rampore in Batool. They speak Hindustani.

5. *The Jhari Kunbîs.*

The Kunbîs of the jungles, of Mahratta origin. A considerable portion of the agricultural population of Nagpore belongs to this tribe. They speak Mahratti for the most part, and but seldom Hindi. In the Wyngunga the Jhari Kunbîs are generally found settled in Pownee, Tahangaurree, and Kompta.

6. *Kurmîs.*

The Kurmîs and Kunbîs are in reality one class of people, and yet are known in various parts of the country by these separate designations, and under them are subdivided into numerous tribes, some of which do not intermarry. They are very industrious and persevering, commonly thrifty and frugal, and living in the enjoyment of health and much social comfort. Some of the Kurmî tribes of the Central Provinces are the following :—

1. *The Kanoujya Kurmîs.* These are in Chattisgarh, and keep themselves aloof from all other tribes.

2. *The Chandnahî Kurmîs.* A tribe which immigrated into Chattisgarh two or three hundred years ago. They do not intermarry with other Kurmîs.

3. *The Chauria Kurmîs.* These are the oldest Kurmîs of Hoshungabad. They came originally from Gwalior, about eight generations ago.

(a) Settlement Report of the Wyngunga, by A. J. Lawrence, Esq., B.C.S. Selections from the Records of the Government of India, No. 82, p. 85.

4. *The Bandelkhandi Kurmis.* Found in Hoshungabad, Sohagpore, Seonee, Hurdia, and elsewhere.

5. *The Pardesi, or foreign Kurmis.* A Hindustani-speaking race from Upper India, residing in the neighbourhood of Baitool, in Hoshungabad, and in many other places. The Kurmis of Damoh came from the Doab, two hundred and fifty years ago. The Pardesi are excellent cultivators. Their lands are cleaner and better kept than those of most other agriculturists. They also bear the designation of Deswalis, from *des* a country, meaning Marwar and Jeypore.

6. *The Desaha Kurmis.* A tribe consisting of six principal clans:—

7. *The Kurmis of Raepore.* Consisting of six principal clans:—
i. *The Monhas.* The most numerous and enterprising; found chiefly in the Simgah Tahsil.

ii. *The Charnaos.* Settled in the centre of the district, in the Patun *pargannah*, and in the east of Raepore.

iii. *The Darreris.* In the south-west of the Droog, and in Dhunturry. An inferior class.

iv. *Singrowls.* In the villages of Nowagarh, to the north-west of the Simgah Tahsil.

These Kurmis have been in Raepore for seven generations, or about two hundred years (a).

v. *Tirola.*

vi. *Chandarya.*

8. *The Tilolia Kurmis.* These are from Khandesh, and are found in several villages of Hoshungabad.

9. *The Mahratta Kurmis.* These have come to the district of Hoshungabad originally in various capacities, and have gradually settled down to agriculture. They are few in number.

10. *The Gahoi Kurmis.* In Hoshungabad.

7. *Bhoyars.*

An industrious race of cultivators from Upper India, settled chiefly in the Multai *pargannah* of Baitool, and in Chindwara. They are addicted to strong drink, but are hard-working cultivators. They probably came from Northern India. There is a considerable community of Bhoyars in Wardha.

(a) Report on the Land Revenue Settlement of Raepore by Mr. Hewitt, B.C.S. pp. 12 and 38. Settlement Report of Hoshungabad, by Mr. C. A. Elliott

8. *Khîr*.

A tribe of gardeners on the banks of the Narbuddha, where they cultivate melons, vegetables, and the castor-oil plant. The Khîrs, the Mâlîs, and the Kâchhîs are the only cultivating tribes in Hoshungabad which use manure in their fields.

9. *Mâlî*.

Good cultivators found in Nagpore, Seorice, Sambalpur, and other districts. The Mâlîs of Berar eat flesh and drink spirits; and their widows may remarry. The Mâlîs and Kâchhîs of Hoshungabad are growers of opium and vegetables, and also of sugarcane. A sub-division of this caste, styled Phal Mâlîs, are Mahrattas, having come originally from Berar. The Mâlîs and Marars are often regarded as one community.

10. *Kirâr*.

A poor, hard-working, and not very skilful class of cultivators in Baitool, and along the Narbuddha Valley. They probably are emigrants from Northern India. The Kirârîs of Hoshungabad have been in the district for eight generations, and are settled in the Rajwara pargana. They trace their descent from Dal Rawut of Dholpore. The Kirârîs, Gîjars, and Raghubansîs smoke from the same hookah, and will drink from one another's vessels.

11. *Kalâl*.

A tribe of skilful cultivators in Bhandâra, Berar, and Nagpore. They are also found in Lohâra, a chiefship of Sambalpur.

12. *Lodhâ*.

A caste of agriculturists in the district of Hoshungabad, distinct from the Lodhîs.

13. *Lodhî*.

Good and industrious agriculturists of Jubbulpore, Saugor, Nursingpore, Bhandara, Chindwâra, Damoh, and elsewhere. Those in Damoh came originally from Bundelkhund nearly three hundred years ago. The principal landowners in that district are of this caste, especially of the Mehdela clan. The Lodhîs are turbulent and revengeful, and are very unlike the peaceable Kurmis. They possess three hundred and sixteen villages in the district of Damoh. Lodhîs are settled in Mundla more than two hundred years ago. Some of this tribe are in the Saugor district, and also in Hoshungabad.

The Lodhis of the Wyngunga, says Mr. Lawrence, "are as a body well set up, fine, powerful men, living always in the open air, and following no profession but that of the plough. They are a hardy race. Their women also engage in field labor. Those cultivators who are unable to continue to hold their own fields, hire themselves out as agricultural labourers, or as drivers of carts. Their conduct is quiet and peaceable. They are more domestic than their neighbours, and less given to family dissensions. They seldom divide the ancestral property; but generation follows generation without any splitting or breaking up families" (a). The Lodhis of the Wyngunga possess about one hundred and eighty five villages. They are divided into two distinct branches:

First, the Lodhis from the Doab of the Ganges and Jumna.

These are much higher in social rank than the Raepore Lodhis, with whom they will neither intermarry nor eat food. Their ancestors are considered to have come from the Doab to the Wyngunga by the way of Mundla, where they remained for a time, and where some of their descendants are still found. The customs of these Lodhis are said to be somewhat like those observed by Rajpoots. The estates of Kompta and Huttah are in their hands.

Second, the Raepore or Maher Lodhis.

These are more numerous than the other class, but of lower grade. The Mahers are anxious to procure girls to be married to their sons, while the other Lodhis are anxious on opposite grounds.

The Lodhis of the Mehdela branch in the Damoh district affect an air of superiority over those of the Narbuddha valley, who are chiefly Maha Lodhis.

There are two hundred and forty thousand Lodhis in these provinces.

14. *Belis.*

These are properly oil manufacturers and dealers; but large numbers of those inhabiting the Central Provinces are engaged in agricultural pursuits, in which they exhibit great industry and skill. Members of this tribe are large landholders in Raepore, where they are divided into four clans, namely:—

1. *The Gharrias.* Clearers of the jungle.
2. *The Kusarias.* With the exception of the Gonds and Ahirs, these are probably the oldest inhabitants of the district, and are scattered all over the country. They are an excellent class of cultivators.
3. *The Jharrias.* Their villages are in the south-east of Raepore, and in the northern and central parts of the Dhautur Tahsils.

(a) Report of the Wyngunga, by A. J. Lawrence, Esq., p. 69.

4 *The Hallas* Later immigrants from ^{At} the PRO VINCS AND TERRAS district is small (a).

The Telis are found in all the districts of Nagpore. Their influence in the Raepore and in the Nagpore Division. All these provinces but especially in together they number nearly half a

15. *Bhils*

A tribe in Hoshungabad, the head of the landowner of very good position. They are partly of Bheel descent. They are found in the districts of the Narbuddha, Jubbulpore, and the Upper Godavery district. which is the Burkûr of Khurda and claim to be partly of Râpoet and in small numbers in nearly all the of the Chattisgarh Divisions and also in

16. *Kols*

An agricultural people in the chiefship of Ghes, Kharsal, Kolâbira, and many other places in the most respectable and industrious agriculturists of Sambalpur and in places in the same province. Indeed They are a considerable community, and number nearly seventy-five thousand persons.

17. *Saurs*

One of the principal agricultural tribes of Sambalpur, of Raepore, and elsewhere. Tribes of Borâsâmbar and Kharsal in Sambalpur.

18. *Kaons*

Cultivators in the valley of the western division of Nursingpore. Narbuddha They inhabit chiefly the

19. *Pahars*

An agricultural tribe from Berar and Pahar.

20. *Jâts*

The Jâts are represented in the Narbuddha Valley and Hoshungabad, and have come thither from Marwar and Malwa. They have a great luxuriance of hair and beard, and a wild look in the eyes; in which respect the Rajpoots and Bishnois resemble them. These three races in Hoshungabad, says Mr. Elliott, in their speech sometimes substitute the letter *h* for *s*. The Jâts are good cultivators.

(a) Report on the Land Revenue Survey.

19.21. *Lassá.*

Cultivators of Sonpur in the Selpumbalpur district.

22. *Man^{sa}re^{re}leno, or Manah.*

Agriculturists, chiefly found in Chanda. A few are scattered about other districts. Of their entire number of thirty-six thousand persons, nearly twenty-five thousand are settled in Chanda. Major Smith has the opinion that they are an aboriginal tribe who have become Hinduized. "Tradition asserts," he says, "that, previous to the Gond conquest^{ar}, the Manahs reigned over the country, having their strongholds at Surjagarh in ^A Chiri and at Manikgarh in the Manikgarh hills, now of Hyderabad; and that, after a troubled rule of two hundred years, they fell before the Gonds. In appearance they are of the Gond type, and are strongly made; while in character they are hardy, industrious, and truthful. Many warlike traditions still linger among them, and doubtless in days gone by they did their duty as good soldiers. But they have long since hung up the sword and shield, and now rank among the best cultivators of rice in the district. The great majority lie west of the Wynging^{ing}; but memories of far distant years connect them still with Surjagarh, and the Thakur Deo on its summit remains their guardian god" (a).

23. *Iv^aagwa.*

A tribe of cultivators from Northern India.

24. *B'ora.*

Cultivators in Kolâbira, in the district of Sambalpur.

25. *P^aib.*

A class of inferior cultivators in Sambalpur. They number nearly ten thousand persons, and are chiefly found in the Sambalpur and Bargarh Tahsils.

26. *Khar^{ar}iar.*

Cultivators in Kolâbira, Sambalpur.

27. *Dângi.*

A tribe of good cultivators in the Saugor district, chiefly in the Kurai Tahsil. The town of Kurai was given by Aurungzebe to a Dângi chief, who erected a fort

Benares province, "in the suite of a Bhonsla" had performed a pilgrimage to the sacred city. quantities, the production of which is chiefly distinguished itself for its great enterprise and tanks and in the formation of numerous embankments. The Korihs have the excellent habit of energy in the excavation of noble by themselves, and of seldom going to law about settlements especially their head gear. "In their houses, settling their own tribal disputes they are content with a handkerchief, which is not out of them. Their dress is peculiar, terminates in knots, inelegant and cheap." They are an uncleanly people, and have no high standard of morality. It is said too, that they are difficult of management.

43. The Marars

The Marars have two divisions:—

1. The Bhorih Marar. From Niparars.

2. The Phâl Mâlî. Growers of northern India.

The Marars and Mâlîs are sometimes spoken of as one tribe of fruits and flowers, from the Berars.

44. The Kumbhars

Agriculturists, originally Kumbhars, but in caste matters.

45. The Kumbhars

These are a small community in the Sonpur and Patna States.

46. The Sambalpur

A small tribe in Sambalpur, numbering less than fourteen thousand individuals.

47. The Birjia

An insignificant tribe of three hundred and fifty-two persons in Raigarh and the Sambalpur Tahsil.

48. The Bhuyas

The Bhuyas are one of the principal tribes of Rampur, in the Sambalpur province.

principal tribes of Rampur, in the Sambalpur

49. *Gaur.*

A numerous tribe of Sambalpur. There are nearly forty thousand in Bargarh, upwards of twenty thousand in the Sambalpur Tahsil, and nearly twenty thousand in each of the three Native States of Sonpur, Kalahandi, and Patna; and altogether in this province number one hundred and thirty-two thousand persons.

50. *Dumal.*

A tribe in Sambalpur, of upwards of twenty-six thousand persons, of whom more than one-half are settled in the State of Sonpur.

51. *Kohli.*

A small tribe of agriculturists found chiefly in Bhandâra and Chanda, who, like the Manahs, are supposed to be Hinduized aborigines. They are of a distinctly Gond type, and retain many Gond customs. They profess, however, to copy the Mahratta Kunbis. "They have a remarkable faculty for selecting the best sites for irrigation reservoirs; and to possess a large tank is their highest ambition. On the lands watered by these tanks they cultivate sugarcane and rice; and they are the chief producers of *goor* (coarse unrefined sugar) in the country"(a).

52. *Khangar.*

Cultivators in Saugor, Jubbulpore, and Damoh. They are much addicted to crime.

53. *Punkah.*

These are properly weavers, but although many still adhere to their hereditary vocation, the majority of them have abandoned it for agriculture. They are a quiet and industrious people, and in religion belong to the sect of Kabir Panthis. They avoid the use of spirits and meat, do not marry their children until they have reached maturity, and bury their dead. The Punkahs make bad cultivators; and the villages of which they are proprietors are miserable in the extreme. The Gandas are said to be an offshoot of the Punkahs.

54. *Gandli.*

A small community, most of whom are settled in Chanda. There are a few in Bhandâra, Wurdha, Nagpore, and elsewhere.

(a) Report of the Census of the Central Provinces for 1872, p. 39

55. *Chasa.*

A tribe scattered about Sambalpur, being most numerous in the Native States of Bamra, Kalahandi, and Kairakhol.

56. *The Chamârs.*

A numerous body of cultivators scattered about the Central Provinces. Like their brethren in the North-Western Provinces, they are a low caste race (a). They form nearly one-fourth of all the inhabitants of Bilaspur, where they have been settled for so many centuries that they have no tradition of any other home. Mr. Chisholm says of them, that "they possess active and well set figures, are more brown than black in colour, and are less marked in features than the easy and higher classes. They are fairly energetic and industrious cultivators, are somewhat tenacious of their rights, and considerable numbers of them have attained a position of comfort and respectability" (b). In the Central Provinces they number more than half a million of people, of whom considerably more than one-half are settled in Raepore and Belaspore.

Nearly the whole of the Chamârs of Chhattisgarh are adherents of the Satnâmi religion, which was founded by Ghâsi Dâs, a Chamâr, between the years 1820 and 1830. Idolatry of every form is eschewed, and the Supreme Being is worshipped without any visible sign or representation. Moreover, all the worshippers are socially on an equality. They have no temples, no public religious service, no creed, no form of devotion. The religious act simply consists of muttering the name of God, and asking His blessing. A Satnâmi prostrates himself before the sun, morning and evening, crying 'Sat Nâm,' the True Name, or the True One. The Satnâmis will not eat meat; nor will they take water from any one not of their own caste. They drink no spirits. But some smoke tobacco, and as others do not, two separate and important divisions of the tribe have sprung up. The Satnâmis bury their dead without performing any religious ceremony.

A few years ago a serious division arose among the Satnâmi Chamârs on the subject of smoking tobacco. This and drinking spirits were both forbidden by their spiritual teacher. The latter was easily abandoned, but the former, although given up for a time by all the Chamârs, was after an interval resumed by some of them. These did not adopt the hookah as formerly, but, in its stead,

(a) For a detailed account of the Chamârs of Northern India, see the author's "Hindu Tribes and Castes,"

Vol. I, pp. 291-295.

(b) *Chamârs of the Central Provinces*, p. 100.

a broad *pylas* leaf was folded into the shape of a pipe, and tobacco was placed in the bowl, and thus smoked. This pipe is called *choongee*, and the smokers are designated *choongiyās*. The more orthodox Satnāmīs, however, have resisted the temptation; and the sect has split into two great sections—the smokers and the non-smokers (a).

The Chamārs of Chattisgarh are not workers in leather as they are in Northern India; but are simply engaged in agriculture. The adoption of the Satnāmī religion, while it has brought them into collision with the higher castes, has imparted to them an independent spirit which otherwise they would not have possessed. In Hoshungabad many of them are weavers.

The Chamārs of Raepore call themselves Raedāsīs, being disciples of Rae Dās, a Chamār reformer, who adopted the creed of the celebrated Rāmanand, who flourished three or four centuries ago. The Raedāsīs assumed the designation of Satnāmīs. Ghâsī Dās, in proclaiming the dogmas of this sect in Chattisgarh, seems to have revived the teaching of Rae Dās rather than to have originated a new creed. Chamārs are chiefly found in the north-west of Raepore. Though outwardly, "as Satnāmīs, scrupulous about their eating, they are slovenly and untidy in their habits; and the houses of even the wealthiest are generally miserable hovels. They are industrious, though careless, cultivators, and frugal in the extreme, indulging in no extravagance in dress or jewellery. The dress of the men is usually a single cloth, one end of which encircles their loins, and another their head; and the women wear little or no jewellery: yet they rarely make money, and seem to want the talent of getting on in the world. Their villages are seldom prosperous. Though this apparent inability to improve their position is partly due to Hindu opposition, yet one great cause of the phenomenon seems to be, their individual fickleness and want of perseverance. A very slight cause will send a Chamār cultivator away from his village; and though they generally return after a short interval, yet these migrations must necessarily hinder the accumulation of property" (b).

SECTION II—THE PASTORAL TRIBES

1. *The Ahîr Tribe.*

The Ahîrs of Central India are probably descendants of the Abhîras, who once ruled over part of this country. There is a tradition that, in the beginning of the fifteenth century, Asâ Ahîr, a rich herdsman, built a fort on a high hill in

(a) Report of the Census of the Central Provinces for 1872, Appendix, p. xxi.

(b) Gazetteer of the Central Provinces, p. 413.

Khandesh, now known as Asîrgarh, whose ancestors had held estates there for nearly seven hundred years.

There are upwards of fifteen thousand Ahîrs in Damoh. Many are agriculturists, and inhabit the wooded and hilly parts of the district. They are poor and of an unsettled character. There is a small community of this tribe at Nagpore, Hoshungabad, Nursingpore, Baitool, Ninnâr, and in the Upper Godavary district; but a larger one at Chindwara, Raepore, Sambalpur, and in the districts of the Jubbulpore Division, with the exception of Mundla, where they are few in number. Altogether they form a large tribe of between three and four hundred thousand persons. The Ahîrs of Nagpore are divided into the following clans:—

Nagpore Clans.

1. Kanoujiya Gwâlwanshi. Speaking Hindi.
2. Malhâ. Speaking Hindi.
3. Dâdh Gowars. Speaking Malharthî.

The Ahîrs of Raepore have been settled in that district from time immemorial. Their clans differ from the above, and are as follows:—

Raepore Clans.

1. Jharria.
2. Kusaria. } Old inhabitants of Raepore.
3. Kanoujiya. Recent immigrants from the North-west.

The Kanoujiyas, although comparatively of recent date, have greater influence in the district than the older clans.

The Ahîrs of Hoshungabad have come originally from Bandelkhand, or from districts further north.

2. *The Gowari Tribe.*

Herdsmen of the Wyngunga and throughout the Nagpore Division generally. A considerable body is in the Seonee district. All the cattle of the Wyngunga is said to be in their hands. They are also employed as cartmen and in the manufacture of coarse sugar, and are reputed to be an industrious people. They number nearly one hundred thousand persons.

3. *The Gauli Tribe.*

The Gaulis are a pastoral people inhabiting the uplands of Baitool and elsewhere, tending flocks and herds and cultivating the ground. They are probably the remnants of the royal Gauli race, which many ages ago ruled over some parts

of Central India. "From Deogarh on the plateau," says Mr. Grant, "which, before its subversion by the midland dynasty of Gond in the sixteenth century, was, according to the popular voice, the last seat of Gauli power, the very names of the Gauli chiefs are handed down. According to one account the predecessor of the Gonds was Pandu Gauli; but a more detailed tradition sets forth that Jatba, the known ancestor of the Deogarh Gond dynasty, began his career as a dependant on Mansur and Gansur, the two Gauli chiefs of Deogarh, and received from them a grant of land. He rose to become their minister, and at length obtained from them the entire management of their country. Having thus gained power he went on to depose and murder his benefactors, and to usurp their principality. But a Gauli chief still retained possession of the fort of Narnâla for a few years longer, when he was slain by the Mahomedans" (a). It is pretty certain that a race of Ahîr or herdsman chiefs had possession of a portion of the Taptee Valley for a long time prior to the fifteenth century. Asirgarh is to this day called a Gauli fort. Sir Henry Elliot states, in his Supplemental Glossary, that "in the Puranic geography, the country on the west coast of India, from the Taptee to Deogarh, is called Abhîra, the region of cowherds." "Dr. Bhau Daji mentions having found an inscription of an Abhîra king at Nasik, and suggests that the Gauli kings, in the neighbourhood of Nasik and Trimbakeswara, were the same as the Abhîra kings" (b).

The Gaulis of Bhandâra are a wandering people, encamping in the jungles, and only visiting towns and villages in order to sell the produce of their dairies and to obtain supplies. A few are scattered about the edges and slopes of the Chindwâra hills. Many of the inhabitants of Râjoli in Bhandâra are of this tribe. They are a very simple people in manners and appearance, but are addicted to petty theft and cattle-stealing. Some are found also in the Hoshungabad district.

4. *The Gaulan Tribe.*

A pastoral tribe in Berar.

5. *The Golar and Holar Tribes.*

Pastoral tribes from the banks of the Godavery, which have established themselves chiefly in the districts of Nagpore, especially in the stony tracts of Ambagarh and in the forests around Ramplee and Sahangadhee. They cultivate a little land in the neighbourhood of the villages, which they occupy in the rainy

(a) Gazetteer of the Central Provinces, Introduction, p. 61.

(b) *Ibid.*, pp. 62, 63.

season. They are said to speak the Canarese language (a). In the Wynungunga they inhabit the sub-divisions of Chakurhaitee and Keenec.

6. *Garariya, or Gulariya.*

These are shepherds scattered about most of the districts of these provinces.

SECTION III—THE BANJARA TRIBES

These tribes are scattered all over the Dekhan, and are found in various parts of the Central Provinces. There are many in the Raepore district, living in or on the confines of the jungle; and, as it is cleared, they retreat further east. In Southern Berar, where they are very numerous, they have a bad character as highwaymen. They are mostly of the Bhukya tribe.

In the Dekhan the Banjâras are divided into four branches, namely:—

The Banjâras of the Dekhan.

- | | |
|-------------------------|-----------------------|
| 1. The Mathûria Branch. | 3. The Châran Branch. |
| 2. The Labâna Branch. | 4. The Dhâri Branch. |

The first three tribes profess to be descended from high caste families of the north-western tracts of India, through illicit or irregular marriages contracted by some of their members. From the statements of Mr. Cumberlege, Superintendent of Police in Wûn, who has paid great attention to these tribes, it is conjectured, that "the emigration which settled the Banjâra upon Dekhan soil took place when these grain-carriers came down with the great Moghul armies early in the seventeenth century. In fact, they seem to have derived their whole origin and organization from the long wars of the emperors in the south; and the restoration of peace and prosperity is breaking them up. Neither their trade, nor their tribal system, can survive another generation of English predominance" (b). The whole of the Dekhan is parcelled out by the Banjâras for grazing purposes.

One of the most powerful of these tribes is the Châran; and its influence, especially of the Rathor clan, is strong in Berar. The Chârâns are followers of Guru Nânak, and worship Bâlâ, Mariâi, Tulja Devi, Siva Bhaia, Mittu Bhûkya, and Satti. The Dhâris are divided into twelve clans, and worship Saraswati. They are described as hybrids between Hindus and Mahomedans, and are nominally ranked among the latter (c).

There are upwards of four thousand Banjâras in Sambalpur.

(a) Sir R. Jenkin's Report on Nagpore, pp. 41, 42.

(b) *Colony of Berar*, by Mr. A. C. Ryall, p. 195.

(c) *Idem*.

CHAPTER III.

TRADERS, MERCHANTS, MANUFACTURERS, ARTIZANS, AND OTHER HINDU TRIBES.

I.—MARWARI. II.—PARWAR III.—AGARWALA. IV.—KOMTI. V.—LAR VI.—BOHRA. VII.—MAHESHWARI VIII.—BIRWAR. IX.—KHATRI X.—KASONDA. XI.—GAURI. XII.—OSWAL. XIII.—KHANDELWAL XIV.—SARAOGI. XV.—KASSAR, OR KANSAR XVI.—PANCHAL XVII.—SONAR XVIII.—SONA-JHIRI XIX.—KALHAR. XX.—KAHAR XXI.—BHAT. XXII.—KAYASTH. XXIII.—PANHARI. XXIV.—TAMBOLI. XXV.—JANGAM XXVI.—BAIRAGI. XXVII.—GOSAIN XXVIII.—DOSI XXIX.—DHIMAR. XXX.—KEWAT XXXI.—BAGTI. XXXII.—INJHWAR XXXIII.—BHOL. XXXIV.—WODDEWAR XXXV.—HALWAL. XXXVI.—LOHAR, OR KHATI XXXVII.—BARHAI SUTAR, OR WADHI. XXXVIII.—BELDAR XXXIX.—KUMHAR. XL.—SUTRASHI XLI.—BAJGARIA GANDA XLII.—GURWA XLIII.—RANGARI. XLIV.—KOHRI. XLV.—BONKA XLVI.—DHOBI, OR WARTHI. XLVII.—SIPI. XLVIII.—BARI. XLIX.—NAI, NAU, HAJAM, OR MAHALI L.—DENDRAWAR LI.—JULAI. LII.—KUTIA. LIII.—CHANDAR. LIV.—KOSHTI, OR KOSTA. LV.—BHULIA. LVI.—MEHRA. LVII.—GURIA. LVIII.—GONDALI. LIX.—SANSIA LX.—KURKI. LXI.—MERIWAR. LXII.—SIMPI. LXIII.—DIRZI. LXIV.—BALJWAR. LXV.—MEDARIWAR LXVI.—UPPARIWAR. LXVII.—DAGORE. LXVIII.—LORA. LXIX.—BUSSORI LXX.—ZINGAR. LXXI.—BHARBHUNJIA. LXXII.—GARPAGARI. LXXIII.—SUDU. LXXIV.—MAHARUN. LXXV.—GHANTERA. LXXVI.—KHURURA. LXXVII.—KHUJRIA LXXVIII.—HUTWA LXXIX.—KALAVANT. LXXX.—BHANDARI. LXXXI.—CHUPI.

1. *Marwârî.*

Traders in Nagpore, Bhandâra, Chânda, Chindwâra, and other places. Those of Chindwâra came in with the Maharatta conquerors in the last century. Marwârîs are the principal native traders at Hingunghât, Hoshungabad, Kamptee, and elsewhere in the Central Provinces and Berar.

2. *Parwâr.*

Traders in Bhandâra, Râmték of Nagpore, and in other places. They are mostly attached to the Jain religion.

3. *Agarwâla.*

Merchants, who are found in greatest numbers in Nagpore and Jubbulpore ; some of them entered the country with the Mahrattas. A few Agarwâlas reside in most important towns and villages.

4. *Konli*.

Traders in Nagpore, Jubbulpore, Berar, and elsewhere, from the south. They are a small community.

5. *Lār*.

A Dekhani tribe of traders in Berar.

6. *Bohra*.

Merchants and traders.

7. *Maheshwari*.

Merchants and bankers. A community of three thousand six hundred persons in Nagpore and elsewhere.

8. *Bircar*.

Bankers and traders.

9. *Khabî*.

Merchants and traders in Hoshungabad and elsewhere.

10. *Kasonda*.

These possess twenty-three villages in Raepore.

11. *Gaurî*.

A small community in possession of one village in the Dhumturry Tahsil of Raepore.

12. *Oswâl*.

Merchants and traders in Hoshungabad.

13. *Khandelwal*.

Traders in Hoshungabad.

14. *Saraogi*.

Traders in Hoshungabad.

15. *Kassars or Kânsâr*.

Workers in brass and bellmetal. Their ancestors lived in Chundchryee in Bandelkhand, whence they proceeded first to Mundla, and afterwards to Bhandâra, Raepore, and other parts of Central India. The Kassars manufacture glass, work in clay, and deal largely in beads and glass bracelets.

16. *Panchal.*

These are not only workers in brass, but are likewise employed in the manufacture of precious metals, generally coming only in the province of goldsmiths. They are settled in Chanda and Sambalpur.

17. *Sonâr.*

Goldsmiths. A caste commonly found in most of the towns and principal villages of India, and already several times alluded to.

18. *Sona-jhiris.*

Gold-washers. They labour in the Sonenuddee and in the Wyngunga. The gold obtained is impure, and not very valuable. But perhaps this may arise from defects in the washing process. It is singular that those who search for gold at once quit the places where they happen to find it. This is done from some superstitious dread attaching to such places.

19. *Kalhar.*

The Kalhars are an exceedingly numerous class of traders. According to the census there are upwards of three hundred thousand persons of this tribe in the Wyngunga. They are the shopkeepers of the country, and in other parts of India would be called Baniyas or Banians. In this district they are divided into three classes:—

First.—The Jain Kalhars.

These are considered to be renegades from the pure Baniya castes, who were degraded from the rank they originally held in consequence of evading the strict caste-rules of their order. They came from the western coast.

Second.—The Sehorah Kalhars.

This branch is stated to have come from Bandelkhand. For a long time they bore the designation of Oomrai Baniyas. The most respectable members of this branch are grain-sellers: those less respectable are spirit-sellers.

Third.—The Pardes Kalhars.

These are the original Kalhars of the district, although styled Pardesîs, or foreigners, in allusion to the tradition of their having migrated to the Wyngunga from Northern India. They are less numerous than the other branches.

20. *Kulân.*

A respectable Shudra class in Jubbulpore and other districts of the Central Provinces.

21. *The Bhîr Tribe*

Bards and genealogists in Hoshungabad and other districts.

22. *Kayasth*

The Kayasths have come from Farruckabad and other parts of Northern India. There are some members of this caste in Jubbulpore, who probably settled there in the time of Aurungzabe, when the Mahomedan Gond, Bakht Buland, was Rajah of Deogarh. They are also found in the district of Hoshungabad, and more or less in all the remaining districts. The Kayasths of Sambulpur are said to bear the name of Mahanti, and to have come originally from Orissa. They are clerks in Government offices and school-masters, and are described as an intelligent, though somewhat effeminate, people.

23. *Pânkhûr*

Sellers of pawn and betel-nut.

24. *Tamboli*

Betel-sellers.

25. *Jangam.*

A small community of religious mendicants.

26. *Bairâgi.*

Religious mendicants, a much larger community than the preceding, and most numerous in Chattisgarh.

27. *Gosain.*

These are found scattered about the Central Provinces, and are represented by several of their clans such as Gir, Band, Bharti, Pûri.

28. *Dosi.*

Astrologers in Kharonde. They wear the sacred thread.

29. *Dhâmar.*

Fishermen and boatmen. They are numerous in Bhandâra, Jubbulpore, Nagpore, Raepore, Bilaspore, and other districts, and altogether constitute a community of two hundred and thirty-eight thousand persons.

30. *Kewat.*

Fishermen and boatmen; occasionally traders likewise

31. *Bâgtî*

Fishermen and cultivators in Kharonde.

32. *Injhar*

Supposed to be a branch of the Dhîmars. They are a separate people, however, and never reside in the same villages with them. They are found chiefly in the villages of the Lanjee district of the Wyngunga

33. *Bhoîs*

Fishermen. They also carry palankeens, fetch water, and perform other menial duties.

34. *Woddewâr.*

Boatmen and fishermen in the Upper Godavery District.

35. *Halwa*

Confectioners.

36. *Lohâr, or Khâtî.*

Blacksmiths and carpenters. The Lohârs of the Wyngunga are not only workers in iron, but are also carpenters. They keep themselves apart from the Lohârs of Berar and of the Narbuddha Valley, and are known commonly by the appellation of Khâtî. The Lohârs form a community of nearly one hundred thousand persons.

37. *Barhar, Sutar, and Wâdhi.*

Carpenters. The designation differs in different localities. The Barhars are strongest in Nagpore, Jubbulpore, and Saugor; but are met with in all districts.

38. *Beldâr.*

Tank-diggers. The Beldârs of Raepore are Uriyas, and are under the authority of a *jamadar*, who is to them a kind of chief, having officers or *naiks* under him, each of whom has charge of a gang. These gangs wander about the district to places where their services may be needed. Beldârs are most numerous in Nagpore.

39. *Kumhâr.*

Potters, tile-makers, brick-makers, and the like. There are as many as sixty-six thousand Kumhârs in these provinces.

40. *Sutârsh.*

Musicians in Hoshungabad.

41. *Bayjaua Gauda.*

Musicians of Chattisgarh. As they eat meat, drink spirits, and are in other respects impure, they are considered to be somewhat low in the social scale.

42. *Gâwa.*

Musicians in Hoshungabad.

43. *Rangârî.*

An important class of dyers at Bori, in the Nagpore district. The cloths dyed at Bori are much valued for the durability of the dye, which is ascribed by the dyers to a peculiar virtue in the waters of the Wana.

44. *Kohri, or Kohli.*

Artizans. A small tribe in Sangor, much addicted to crime.

45. *Bunka.*

Soldiers or *parks* in Kharonde, who speak the Uriya language.

46. *Dhobi, or Warthi.*

Washermen. They are called Warthis in Berar. They constitute a community of upwards of seventy thousand persons.

47. *Sipî.*

Cloth-printers.

48. *Bâri.*

Servants in Hindu families. They also make plates of broad leaves.

49. *Nâl, Nâl, Hajâm, or Mahâlî.*

Barbers. In Berar they are called Mahâlîs. They are found everywhere.

50. *Dendrawar.*

Weavers of tassar silk.

Weavers 51. *Julân* DEAR. 121

52. *Kutia*.
Weavers of turbans and other fine fabrics.

53. *Chandar.*
Weavers of cloth worn by women of Hoshungah

54. *Koshti, or Kosta* 1

A numerous class of weavers in Nagpore, & elsewhere. They and the Dhers are the most in w. of Nagpore, and are manufacturers of the different Raepore, Berar, Sambalpur, and try produces. In Sambalpur and Hoshungab important non-agricultural classes silk. They number more than a hundred thousand kinds of cloth which the coun-

The Koshtis are divided into two branches and they are manufacturers of *tassar*

1. Koshti. n usand persons.

[illegible]

Weavers of cotton cloths upwards of sixteen thousand persons in Balpur Tahsils, and the Sonpur in Sambalpur, where they form a community of persons, most of whom are in the Bargarh and Sam-
feudatory State.

Weavers of coarse cotton cloth are numerous in the district. They also perform the duties of village police. (a) Report of the District Magistrate, Sambalpur, Bustar, and Hoshungabad.

122 THE Sambalpur. 57 *Gāndi*.

Confectioners in 58. *Gandoli*

Drum-beaters. 59 *Sānsa*.

rh. ers in Sambalpur, numbering nearly eight thousand

Masons and s^r onsidei 60. *Kunki*
persons. in Berar.

Snake-charmers and pipers 61. *Murwar*.
District

Tailors, in the Upper Godavery 62. *Simpu*.

Tailors in Berar. 62^c *Dirzi*.

ity, most numerous in Nagpore and

Tailors. A considerable commun.^t 63. *irâr*.
Jubbulpore.

District.

64. *Baly^{ea}* *âr*.
Bangle-makers, in the Upper Godavery .
ct.

65. *Medariu*
Mat-makers, in the Upper Godavery Distri

er Godavery District. They are

66. *Upperwâr.e*
Tank-diggers and stone-masons, in the Upper
divided into two clans.

67. *Dagore*.
Rope-makers of Hoshungabad.

vators of wheat, barley, and

68. *Lora*.
Hemp-growers of Hoshungabad. The culti

69. *Bussori.*

123

Basket-weavers and musicians. Their women are midwives. They are found in the Jabalpur, Bilaspur, and Raipur districts. They form a considerable community of individuals, more than one-half of whom are in the Jabalpur district in the Hoshungabad district.

70. *Zingar, or Jingar.*

forty-three thousand
more districts.

A small community of artisans, found chiefly in the Jabalpur district. There are a few also settled in Sambalpur.

71. *Bharbhunjia.*

districts of Nagpore.

Roasters of grain, and small traders. Numerous in the Jabalpur district.

72. *Garpagan.* locally, an insignificant community.

These are by profession averters of hares. They are taken to agriculture. Their numbers are few. They are found in Berar, Nagpore, and other places.

73. *Suvar.* They are found in the Wyngunga, though in some places they have

In Sambalpur, especially in the Sonpur district, four thousand of the tribe.

74. *Maharun.* In the Kairakhol States, there are nearly

The Maharuns are in Sambalpur. They number about 100 persons.

75. *Ghantera.* where they number four hundred and five

An inconsiderable body of persons, spread about the Sambalpur district.

handi and Sarangarh feudatory States, numbering only one hundred and five. They are found in the Bilaspur district, with the exception of the Kala-handi.

A small tribe scattered in the Bilaspur, Bargarh Tahsils, and the Sonpur district.

76. *Khurûra.* They are found in the Sambalpur and Bilaspur districts.

These number two hundred and sixty-three are in the Bilaspur district.

77. *Khujria.*

They number one hundred and thirty-four individuals, of whom one hundred are in the Bilaspur district, and seventy-one in the Sambalpur district.

78. *Hutwa.*

A small community in Sambalpur, settled chiefly in the Bargarh Tahsil and in the Sonpur and Patna feudatory States.

79. *Kalarant.*

Dancers. A low licentious people. They are very few in number, yet are met with in all districts.

80. *Bhandari.*

A community of upwards of six thousand persons in the Sambalpur territory. They are in greatest numbers in the Bargarh and Sambalpur Tahsils and in the Sonpur State.

81. *Chipi.*

There are between one and two hundred families of the Chipis in Sambalpur, the greater proportion of whom are in the Sambalpur Tahsil.

CHAPTER IV.

ABORIGINAL TRIBES,—KOLARIAN.

SEC. I.—THE KOL, KUL, OR KUR TRIBES. SEC. II.—THE BHEEL TRIBES. SEC. IV.—THE BINJHAL, OR BINJWAR TRIBE. SEC. VI.—THE BHUMIA TRIBE. SEC. VII.—THE DHANGAR TRIBE. SEC. IX.—THE GADBA TRIBE. SEC. X.—THE KURKU TRIBES. SEC. III.—THE NAHAR TRIBE. SEC. XII.—THE SAONRA TRIBE. SEC. V.—THE BHUNJIYA TRIBE. SEC. VIII.—THE KANWAR TRIBE. SEC. XI.—THE AGHARIA TRIBE.

THE Ethnological Committee of the Central Provinces, in its report dated in the year 1868, classifies the aboriginal tribes of those provinces under two headings, Kolarian or Northern, and Dravidian or Southern. To the former belong thirteen tribes, and possibly three of those provinces under two which are doubtful. These tribes are as follows:—

ABORIGINAL TRIBES OF CENTRAL INDIA.

Kolarian.

1. Kol.
2. Kurku.
3. Bheel.
4. Binjwâr.
5. Bhunjiya.
6. Bhûmia.
7. Baiga.
8. Dhângar.
9. Gadba.
10. Kanwar.
11. Nâhar.
12. Mânji.
13. Mâhto.
14. Sâonra.
15. Goli.
16. Agharia.

} Doubtful.

Dravidian.

1. Gond.
2. Bhatra Gond.
3. Mârî Gond.
4. Mâria, or Gottawâr.
5. Dhurwe Gond.
6. Khatolwâr Gond.
7. Agharia Gond.
8. Halbâ.
9. Koi.
10. Khond.
11. Dhanwâr.
12. Nâhil.
13. Pankâ.

} Doubtful.

Section I.—The Kol, Kul or Ka-lod s

There are upwards of twenty in the Mahadeva hills, where they call themselves the Kûrs. They are spread about in the Tapti and Narbuddha, as far as the country Muâsis, and about the forests of poor and scanty, consisting chiefly of a 'gruel of the Bheels. Their food is very mangoes and flowers of the *mohana* tree.' They made from the pounded kernels of in wooden pillars. A Kûr bridegroom, unless worship the sun and moon carved on father-in-law a number of years for her he can purchase his wife, serves his father-in-law. —*The Kûr Tribes.*

Section II.—1, thousand persons in Baitool and Hoshung:

The Kurkûs number about forty t^h Achmarlu hills. They are mostly black, bad, and have their chief seat in the high cheek-bones and thick lips; and it is with flat faces and broad flat noses, 1 ds. They are singularly truthful and difficult to distinguish them from Gonⁿ very lax. These tribes cultivate the honest; but their notions of chastity are, or the most part, a precarious existence. ground, cut grass and firewood, and lead, f^r the Gonds; but they are a perfectly In character and disposition they resemble t^h n of Hinduism, and differs essentially distinct people. Their religion is an imitation no social intercourse between the two from that practised by the Gonds. There is 1 ar. They worship their ancestors, races, and they do not eat and drink together, h of the cow, and sometimes bury, have no special priesthood, do not eat the fle^s uage has no affinity with Gondi and sometimes burn, their dead. Their lang C. Scanlan, burn their adults, and The Kurkûs of the Satpoora hills, says Mr. n^o offensiveness. "It is hard to

This tribe is characterized by shyness and is not reckless and daring of robbers, believe that only fifty years ago they were the most Narbuddha Valley with terror. and that their depredations filled the whole of the life of the character of an entire There has probably never been a stronger instance of "peaceful government" (a). race being completely changed in a generation by p. 214.

The Kurkûs of the Sâtpoora hills are divided into four ^{AR} 127
1. Bapcha; 2. Baoria; 3. Rumba; 4. Bondoi. The last is
These clans hold no social intercourse with one another (a).

Many Kurkûs are found in the district of Nimâr, the ^{great branches} highest in rank.
of the Central Provinces. They are the same as the Ku
hills of Berar, and of Kalibheet in Hoshungabad.

Two days and a half are required for the marriage ^{most westerly portion} of the Gâwalgarh
first day, the relatives of the bridegroom go to the l
to her intended husband's house; on the second day, t
of the two, and cause them to join hands and run s
tree; after which they are conducted to the bow ^{house, and bring her}
house. Then they are reminded of their having ^{ey tie together the garments}
which they all feast and drink, and one having ^{en times round a mahowa}
the wife, on their backs, they dance" (b). ^{er prepared at the husband's}
food from their hands, which they will not d
been knotted together; after
Mhârs. They wear fewer ornaments than Gon ^{lifted the husband, and another}

The Kurkûs of the Kalibheet hills, and c ^{urkûs dress like Hindus, and eat}
Pothria Kurkûs. They differ from the M' ^{from the hands of Gonds and}
Valley, in that they rear pigs, which the l ^{ds.}
separate language or dialect of their ow ^{f Chandon in Baitool, are called}
marry. On the southern bank of the T ^{awâshi Kurkûs of the Narbuddha}
forms alliances with the Pothrias. ^{atter do not, and appear to have a}

The Pothria tribe are improvident, ^{n. The two tribes occasionally inter-}
cultivators. Their chief market is at ^{ptee is another Kurkû tribe, which also}
duce of the hills in great abundance.

vants and ploughmen, being too hon ^{and lazy, and consequently are not good}
material.' Every village of the tribe ^{Siralia, to which place they bring the pro-}
the hills, having his habitation on t ^{They are 'in general request as farm ser-}
worshipped once a year, namely at th ^{est to defraud their masters of labour or}
ings are presented to him,—a goat, t ^{has three deities: 1. Dongar Deo, god of}
of *sendâr* paste. 2. Mutya, or M ^{he nearest hill in the neighbourhood. He is}
erected in the village. The same ^{he Dasahra festival, when the following offer-}
ence, that instead of the goat, a pig ^{two cocoanuts, five limes, five dates, and a ball}
pox, who receives an offering of ^{âtia, Deo, consisting of a heap of stones}
deities, many others are also w ^{offerings are presented to him, with this differ-}
is sacrificed. 3. Mata, the goddess of small-

(a) The Indian Antiquary, Vol. I,

(b) Hisslop's Aboriginal Tribes of t

the villages of Nimâr. Many members of these tribes embraced Mahomedanism in the reign of Aurungzebe; but their descendants are mere nominal Mahomedans only practising the simplest rites of the creed, while adhering largely to the old heathen ceremonies prevalent among the Bheels. Not a few are idle and dissolute; yet the character of these tribes has greatly improved of late years, and many have become cultivators of land. See the separate chapter on the Bheel Tribes in Part III.

The Bheels of Berar are of the Turvi clan, and extend far into Khandesh. They are all Mahomedans, having changed their faith, it is commonly asserted, at the command of the Emperor Aurungzebe. There are Bheels in Baitool, Hoshungabad, and the Upper Godavery District.

Section IV.—The Binghal, or Binjwâr Tribe.

This tribe is in Chattisgarh. Its social customs resemble those of the Kanwars and Gonds; and the cast of countenance of the three tribes is very similar. The Binjhâls are found also in the small State of Borasambar in Sambalpur; having come there, it is supposed, originally from the Vindhyan Range, to the west. The chief of Ghes is of this tribe; and some of its members are settled in the chiefship of Kharsal. There are likewise clans in Raepore, to the north-east. These are cultivators, and are allied to the Baigas of Mandla.

Captain Ward considers that the Binjwârs are a branch of the Baigâ Tribe, and divides them into seven clans, which are given in the account of that tribe.

Section V.—The Bhunjiya Tribe.

A colony of Bhunjiyas is found in Raepore, to the east of the district, where they are somewhat numerous, especially in the Khariar and Bindra Nawagarh *Zamindâris*, 'where they hold a good many fairly cultivated villages.'

Section VI.—The Bhûmia Tribe.

The Bhûmias are a wild tribe inhabiting the remote tracts of Chattisgarh. "The sole heritage of the Bhûmia is an axe, and the veriest shred of cloth attached to a string suffices to cover his nakedness. He apparently scorns regular cultivation, and looks upon ploughing as beneath the dignity of man. He rears a crop under the system known as *dahya*, which consists in cutting down a patch of jungle, firing it in May, and then throwing seed among the ashes. This germinates, and springs up very fast after the commencement of the monsoon. One patch of jungle yields in this way for two years, and then a new tract is taken up,

while the abandoned land will not recover itself, and be fit to be occupied, for some twelve or fifteen years" (a). The Bhûmias are fond of hunting with bows and arrows. They are a "short, slim, black race, often with long shaggy hair, and wild looking, but essentially timid," and living in scattered huts. They mix little with other classes, and seldom come down to the plains. Being satisfied with the spontaneous products of the forest they take only small interest in cultivation of any sort.

Captain Ward states that the two words 'Baiga' and 'Bhûmia' are, in Mandla, synonymous and interchangeable. It would follow, therefore, that the Bhûmias there are the same as the Baigas.

Section VII.—The Baiqa Tribes.

The Baigas are one of the most remarkable races of Central India, and differ both in language and appearance from the Gonds. They are in greatest numbers in the Mundla district, where there are upwards of six thousand of them.

Captain Ward divided them into three great branches :—

1. The Binjwârs, or Bichwârs.
2. The Mundiya.
3. The Bhirontiyas.

These branches, however, differ so much from one another that they may almost be regarded as separate tribes. "One sect, the Mundiya, is known by the head being shaven all but one lock. The Binjwârs, on the other hand, wear their hair long, never cutting it, and tie it up in a knot behind; so do the Bhirontiyas. In stature some are taller than Gonds; but as a rule they are all very much below the average height of Europeans. The Baigas to the eastwards, on the Maikal Range, are much finer specimens of humanity than those near Mandla. In habits, too, they are superior, being a fine manly race, and better looking than their brethren near Mandla. They have not the flat head and nose, and receding forehead, so common among the Gonds—the head is longer, the features more aquiline, and the hands are peculiarly small. Some among them have, however, all the types of low civilization—flat heads, thick lips, and distended nostrils; but, on the whole, the appearance of these Baigas of these eastern Ghauts is striking, as compared with that of other wild tribes. In character, too, they differ much from the more degenerate aboriginal races. Fearless, trustworthy, independent, ready enough to give their opinion, and very willing to assist, they manage their communities in a way deserving of high praise. Social crimes, such as abduction of women, are more or less prevalent among them; but these cases are always decided

by the village elders, generally to the satisfaction of all parties. Thefts among each other seem unknown, except perhaps in years of scarcity. Of slight, wiry build, they are very hardy, extremely active, and first-rate sportsmen. Cunning in making traps and pitfalls, and capital shots with their small bows and arrows, they soon clear the whole country of game. Unarmed, save with the axe, they wander about the wildest jungles; and the speed with which they fly up a tree on any alarm of tigers, is wonderful; yet the courageous way in which they stand by each other, on an emergency, shows that they are by no means wanting in boldness. Their skill in the use of the axe is extraordinary; and they often knock over small deer, hares, and peacocks with it. It is indeed by no means rare to see panthers brought in either speared or knocked on the head with the axe. Even when occupied with his fields, the love of field sports seems inherent in the Baiga; and in the rains, when he has little else to do, he and his companions amuse themselves with running down *sâmbar*, and spotted deer, with their dogs, following them into the water, and killing them with their axes when brought to bay" (a).

The dress of the men is exceedingly scanty; but that of the women is much more decorous. The latter wear bunches of wool tied up in their hair, and are tattooed like Gond women. The Baigas are the priests of some other aboriginal tribes, especially of the Gonds. They direct all their religious observances, and settle boundary disputes. They invoke the gods of the hills, the streams, and the forests, and perform exorcisms and incantations on great occasions. They are summoned to avert cholera or small-pox; and they single out the witch whose evil eye has brought trouble on a home or village. It is common for a Baiga medicine man to be summoned for the purpose of charming tigers away, and saving cattle from their attacks. Each of the three great branches of Baigas is subdivided into seven clans, as follows:—

Clans of the Baiga Tribes.

1. Marabi.	5. Chulpurye.
2. Moorkâm.	6. Kusyâr.
3. Umarîa.	7. Baharya (b).
4. Subharya.	

A small tribe of Baigas inhabits the Salehtekree plateau.

Section VIII.—The Dhângar Tribe.

These are apparently a branch of the Kols of Chota Nagpore. There is a large colony of them in Sambalpur, and a few in the district of Bilaspur, where

(a) Gazetteer of the Central Provinces, p. 279.

(b) *Ibid.*, p. 278.

they are mostly in service. The Dhângars of Berar are sheep farmers, and manufacturers of blankets. They seem to be a different people from the Dhângars of Northern India.

Section IX.—The Gadba Tribe.

A Kolarian tribe, inhabiting the country to the east of Bastar and Jeypore. The women wear a peculiar dress. "A cloth three feet by six made from the fibre of the bark of the *Karing* tree, with horizontal bands of red, yellow, and blue, each about three inches in width, is secured round the waist by a girdle, then brought over the shoulder and fastened down in front of the upper part of the body. The girdle is composed of from forty to fifty separate cords of about eighteen or twenty inches in length, lashed together at the ends in front. A chaplet of the large white seeds of the *husa* grass strung together is fastened round the hair, as are also sometimes strings of white beads. Large earrings of three coils, of common brass wire, certainly three or four inches in diameter, are suspended to the upper cartilage of the ear, and hang down to the shoulder; and another earring, resembling a brass button with a stalk to it, is worn in the lobe of the ear" (a). The Gadbas are given to intoxication.

Section X.—The Kanwar Tribe.

The Kanwars are a large and influential tribe chiefly settled in Chattisgarh, numbering upwards of seventy-two thousand persons. All the landowners in the north belong to this tribe. From their wealth and respectability they affect the importance and dignity of Rajpoots, and have become split up into more than a hundred *gotras*, some of which, such as the Dâlû, Dhângar, Tilasi or Tawar, and the Sândil or Sarwaya, have adopted the sacred thread. Members of the same *gotras*, like Rajpoots, do not intermarry. The pernicious custom prevalent among Hindus of the higher castes, of the marriage of mere children, is spreading among the *gotras* anxious to imitate Rajpoots; but unsophisticated Kanwars only marry when of mature age. They also eat flesh and drink spirits; but the stricter Kanwars abstain from such impure luxuries. Most bury their dead, but the Hinduized Kanwars burn. Altogether these Kanwars are a simple, primitive people, found chiefly in the northern and eastern hills of Chattisgarh, alarmingly superstitious, and marvellously obedient" (b).

A Kanwar is at the head of the state of Kenda, in the Bilaspur district; and another is chief of Korba, in the same district. The Kanwars of Raepore have

(a) Gazetteer of the Central Provinces, pp. 83, 84.

(b) *Ibid.*, p. 107.

probably come from the north. From documents said to exist at Ratanpur there is reason to believe that they conquered the north-east tract of the Bilaspur district from the Bhûyas. "There can be little or no doubt that the chief counsellors and most trusty followers of the Haihai Bansi princes were Kanwars. It was to Kanwar princes that they entrusted the hill fortresses of Bilaspur, on their descent into the plains; while the assistance rendered by the Kanwars in the conquest of the south of Raepore and Bastar, was rewarded by large grants of land, which are still held by their descendants in Dhamtari, the Gundardehi Zamindar, and the Talukdar of Bhutidehi, being both descendants of these colonists. They have always made a claim, though in a half-hearted way, to be considered as Rajpoots connected with the Tuar tribe of the north-west; and their claim has certainly been recognized in one instance, as the first Kanwar chief of Narra received his states as a dowry with the daughter of the Rajpoot chief of Khariar" (a). The habits of the Kanwars are very similar to other tribes inhabiting the jungles. They bury their dead; and in their marriage ceremonies avoid Brahmans, and obtain the assistance of the elders of their villages.

Section XI.—The Náhar Tribe.

A tribe inhabiting the densest forests of Raepore, living on game and the products of the jungle. They abhor agricultural pursuits.

Section XII.—The Sâonra Tribe.

An agricultural tribe at Pahâr Sirgira, in Sambalpur; and also at Khalari on the east of Raepore, and in other districts. They are said to be a very industrious people.

Section XIII.—The Agharia Tribe.

These are cultivators in Sambalpur. The chief of Phuljhargarh in Sambalpur is of this tribe. There are many Agharias in Râmpur and Râjpore, in the same district. Next to the Koltas they are the most industrious and respectable agriculturists of Sambalpur.

(a) Gazetteer of the Central Provinces p 414. Extract from Mr. Hewitt's Settlement Report.

10869

PART I.

THE TRIBES AND CASTES

OF THE

PUNJAB AND ITS FRONTIER.

CHAPTER I.

THE TRIBES AND CASTES OF THE HIMALAYAN DISTRICTS OF KOOLOO, LAHOUL, AND SPITI.

I—THE BRAHMANS II—THE KANI, OR KANEIT TRIBE III—THE SUNYAR TRIBE IV—THE
BAIRAGI TRIBE V—THE GOSAIN TRIBE VI—THE TAWI TRIBE VII—THE BHOT TRIBE
VIII—THE DAGHI TRIBES IX—THE LOHAR TRIBE X—THE BARRAVAR TRIBE XI—THE
HUNSI TRIBE XII—THE CHAMAR TRIBE XIII—THE BEDA TRIBE XIV—THE BORANS
XV—THE LAMAS XVI—THE NUNS

THIS tract of country is situated in the upper range of the Himalayas, to the west of Chinese Tartary, having Ladakh on the north, and Bussahir and the small States of Kotghur, Komharsen, and Shangri on the south. It lies within the jurisdiction of the Deputy Commissioner of Kangra, and has a total area of a little more than six thousand square miles. The mountains are very lofty, many of the peaks being twenty thousand feet and upwards in height. The province, with its population of nearly one hundred thousand persons, came into the hands of the British in the year 1866. Its inhabitants are divided into the following tribes:—

I—The Brahmans.

These are few in number. Strange to say, they cultivate their own lands, which Brahmans rarely do on the plains. Brahmanical caste, however, in this remote region, is much less stringent in its influence than elsewhere. This is manifest from the fact that Brahmans sometimes marry women of the Kânî tribe below them, whose progeny are reckoned either as Brahmans or Rajpoots. It is the fashion with some of the principal Brahmans to wear golden earrings. Their wives are distinguished by not wearing on their heads the small round cap commonly worn by the married women of the country. The Brahmans of Lahoul have come from Chumba and other parts, and are only found in Puttun. They have charge of the Hindoo temples throughout the province, and are said to be childishly superstitious.

Kooloo, as well as those of the neighbouring tracts, known as Wuzeeri-Rupi and Seoraj, are not unlike ordinary Hindoos. "The men, as a rule, are of the medium height, and are strongly built, with intelligent and pleasing faces. Except in certain localities, the hair is not worn long; and it is rarely that large beards or whiskers are to be met with. The women, more particularly those of the Upper Beas Valley, whether from the greater variety in their picturesque attire, or whether from a really superior style of feature, are more prepossessing than the men; and many of the children, when young, are quite beautiful. The Lahoules are not a comely race; and the intermixture of Hindoo and Tartar blood has failed to produce a population remarkable for good looks. Both sexes are short; and the women, perhaps, bear off the palm for ugliness, the Mongolian origin of the race being shown, in many cases, by the oblique eyes, flat face, and large mouths; but the Hindoo type is not unfrequently observable; and there are both handsome men and women to be found in Lahoul. The people of Spiti bear unmistakable evidence on their faces of their Chinese or Mongolian descent. The men are stout, well-built fellows, and the women are also very strongly framed. Many of the men resemble veritable Calmucks; and, with few exceptions, fall, as do the women, very far below the European standard of beauty. Indeed, for positive hideousness of countenance, the people of Spiti are, perhaps, pre-eminent in the British empire" (a).

Dense ignorance is a striking characteristic of the inhabitants of these districts; very few, even of the better classes, being able to read. Under native rule, some amount of education was necessary for writing public documents and keeping public accounts. Unfortunately, under British rule, many officials have been strangers from Kangra and other parts, which circumstance has administered a check to the education of the people. However, attention is now being paid to the subject by the Government, and the evil is being remedied. Moreover, schools have been established in various places. But the most important instrumentality for improving the moral and intellectual condition of this community, is that of the earnest and self-sacrificing members of the Moravian Mission at Kielung in Lahoul, of whose disinterested and efficient labours in this respect the English officials of the Government speak in the highest terms.

Polygamy and polyandry are both practised among these mountain tribes. The frequent festivals held are productive of much licentiousness, and men and women readily break the marriage contract. Early marriages are by no means

(a) The Himalayan Districts of Kooloo, Lahoul, and Spiti. Punjab Selections, New Series, No. 10, pp. 27, 48.

the rule, and, in some places, especially in Spiti, young men are not married until they are twenty years of age, and young women not before their fifteenth year. In Kooloo the bridegroom in reality purchases his wife by making a substantial present to her father ; and she is esteemed as much for the services she can render her husband in field labour, as for the assistance she renders in the affairs of the house. The marriage ceremony is simple. Presents are given to the bride and the members of her family, a goat is killed, and *lûgrî*, a stupefying and intoxicating liquor, is freely drunk. In Spiti marriages are performed in the open air, when the Lama reads certain prayers, and imprints the sacred mark on the foreheads of the wedded pair.

Among the principal Dâghî tribes are the following :—

1. *The Barhai Tribe.*

Carpenters. They consider themselves a separate caste, but in reality are Dâghîs. The term *barhai* is the same as that used to designate the carpenter caste in the North-Western Provinces, from whom, it is probable, this hill tribe has taken the name, although it is unlikely that the races are the same, or that they would associate together on equal terms, or intermarry.

2. *The Biwâri Tribe.*

Basket-makers.

3. *The Daugant Tribe.*

Iron-smelters.

4. *The Pâmbî Tribe.*

Wool-cleaners.

5. *The Nath Tribe.*

These are distinguishable by their enormous wooden earrings.

6. *The Temple Musicians.*

They are attached to the temples, where they beat the drum, and blow the horn or fife, in honour of the idols ; in return for which they receive a small grant of temple lands.

The Dâghîs eat the flesh of animals which die a natural death. They are bound to give service as porters, and to provide a number of things needed at encampments. Those residing in Lahoul are said to have come originally from Kooloo.

IX.—The Lohâr Tribe.

Blacksmiths. Socially, these are of about the same rank as the Dâghî tribes, yet the latter refuse to intermarry with them. In some respects, for example in not eating the flesh of animals which die of themselves, the Lohârs are superior to the Dâghîs. In Spiti some of the tribe are owners of land.

X.—The Barravar Tribe.

Blanket-weavers.

XI.—The Hensî Tribe.

Professional musicians in Lahoul. Their wives and daughters perform as nâch girls.

XII.—The Chamâr Tribe.

Dealers in leather, like their brethren on the plains. The Dâghîs hold themselves aloof from the Chamârs, and will not intermarry with them.

XIII.—The Beda Tribe.

A low-caste race, with whom Lohârs and others of their rank refuse to associate. They are the musicians of Spiti, performing the part which the Hensîs undertake in Lahoul. The Bedas hold no land. There is a saying prevalent in Spiti, 'the Beda, no land : the dog, no load' (a).

XIV.—The Borans.

Itinerant monks, who are actors of plays and chaunters of legends.

XV.—The Lamas.

In Lahoul, according to Mr. Lyall's Census Report, as many as eleven hundred landowners are Lamas, who marry, cultivate land, and 'have very little of the monk about them ;' while only seven celibates, fulfilling properly the duties of a Lama, exist in that district. In Spiti, however, the case is widely different. There were in 1868 three hundred and eighty-two in that district, all of whom were connected with five large monasteries. The monks of four of these monasteries were celibates ; but those of Peen, the fifth, were allowed to marry. All younger sons in the Spiti Valley become Lamas, and unless associated with the Peen monastery, are devoted to celibacy. The state of morality in the monasteries in which monks and nuns live promiscuously, is the lowest possible.

(a) The Himalayan Districts of Kooloo, Lahoul, and Spiti, p. 42.

The Lamas of Spiti go bareheaded, except on certain important occasions, when they decorate themselves with a singular head-dress. Their coat is of a yellow colour. They have no trousers. Each sect adopts its own colour (a).

The Lamas of Lahoul have no recognized head; but those of Spiti, in which district Buddhism has been longer in existence, are under the authority of a primate, styled the Head Gelong, and of five other ecclesiastical chiefs subordinate to him, each of whom bears the appellation of Gelong. The Gelong of the highest rank must visit Tashihumpo or Lhassa, in order to obtain the degree. All the Lamas can read and write.

XVI.—*The Nuns*

Every woman or girl among the Buddhists has the right or privilege of becoming a nun. "Generally," says the Rev. Mr. Heyde, one of the Moravian missionaries at Kichung, "the parents decide whether their daughter is to be one or not, when she is still quite a young child. In Lahoul no particular ceremonies or rites are observed when a girl enters the religious order. Her hair is cut quite short; and she wears thenceforth a red cap, and is bound to learn to read a little. Here, the nuns have not, as in Thibet, proper cloisters of their own. They are attached to the monasteries, in which they live only during winter for one or two months. They may also quit their order either to marry, or for other reasons. They frequently marry Lamas" (b).

In the year 1868, there were seventy-one nuns in Lahoul able to read and write; and one of them was skilful enough to calculate an eclipse.

(a) *The Himalayan Districts of Kooloo, Lahoul, and Spiti*, p. 46.

(b) *Ibid.*, pp 66, 67.

CHAPTER II.

TRIBES OF THE NORTH-WEST FRONTIER

THIS Frontier commences from the Kaghan Glen in Hazara, on the eastern bank of the Indus, crosses that river below Torbela, runs in a north-westerly direction to the hills opposite Swat, encloses the Peshawar Valley, passes to the east of the Afreedee territory, bounds Kohat on the north and west, advances beyond Bunnoo and Murwut, and stretches southwards by the Wazecree hills to the head of the Sulaimani Range, on the west of Dera Ishmael Khan and Dera Ghazi Khan, till it joins the Indus again, on the borders of Scinde and the kingdom of Kohat, its entire length being fully eight hundred miles.

The tribes on this frontier, on both sides of the line,—that is, those under British jurisdiction, and those which are either independent or acknowledge the suzerainty of the Ameer of Afghanistan,—are, for the most part, a wild, fierce, and warlike people. Their lawlessness and impetuosity have been much restrained of late years; and the tribes within the frontier have, under British rule, been greatly changed in habits and character, and have made no little progress in civilization. The tribes beyond the border have imbibed a wholesome dread of British power and intrepidity, and have arrived at the conviction of the danger accruing to themselves arising from the ruthless and unprovoked incursions into British territory, in which, for years after the annexation of the Punjab, they freely indulged. This restraint, which they are now compelled to exercise, has undoubtedly exerted a healthy moral influence upon them. Were it lessened, or were they, from any disaster arising to British dominion in India, or to our armies in war either there or elsewhere, to conceive the idea that our Government had become weak, and was not so able to restrain their violence as formerly, they would not be long in seizing any opportunity which offered to gratify their propensity to plunder, and lay waste the lands of tribes in British territory. In 1856, Sir Richard Temple graphically sketched the character of these independent and semi-independent tribes. His description of them may appear, after the lapse of more than twenty years, a

little too highly coloured. Yet it will be useful as well as interesting to many persons to know the views of so eminent a man on this subject.

“Now, these tribes,” Sir Richard remarks, “are savages, noble savages perhaps, and not without some tincture of virtue and generosity, but still absolutely barbarians, nevertheless. They have nothing approaching to government or civil institutions. They have, for the most part, no education. They have nominally a religion; but Mahomedanism, as understood by them, is no better, or perhaps is actually worse, than the creeds of the wildest races on earth. In their eyes the one great commandment is blood for blood, and fire and sword for all infidels, that is for all people not Mahomedans. They are superstitious and priest-ridden. But the priests (Mullahs) are as ignorant as they are bigoted; and use their influence simply for preaching crusades against unbelievers; and inculcate the doctrine of rapine and bloodshed against the defenceless people of the plain. The hill-men are sensitive in regard to their women; but their customs in regard to marriage and betrothal are very prejudicial to social advancement. At the same time they are a sensual race. They are very avaricious. For gold they will do almost anything, except betray a guest. They are thievish and predatory to the last degree. The Pathân mother often prays that her son may be a successful robber. They are utterly faithless to public engagements. It would never even occur to their minds that an oath on the Koran was binding, if against their interests. It need be added that they are fierce and bloodthirsty. They are never without weapons. When grazing their cattle, when driving beasts of burden, when tilling the soil, they are still armed. They are perpetually at war with each other. Every tribe, and section of a tribe, has its internecine wars; every family, its hereditary blood feuds; and every individual, his personal foes. There is hardly a man whose hands are unstained. Each person counts up his murders. Each tribe has a debtor and creditor account with its neighbours, life for life. They consider retaliation and revenge to be the strongest of all obligations. They possess gallantry and courage themselves, and admire such qualities in others. To their minds hospitality is the first of virtues. Any person who can make his way into their dwellings will not only be safe, but will be kindly received. But as soon as he has left the roof of his entertainer, he may be robbed or killed. They are charitable to the indigent of their own tribe. They possess the pride of birth, and regard ancestral associations. They are not averse to civilization, whenever they have felt its benefits. They are fond of trading, and also of cultivating; but they are too fickle and excitable to be industrious in agriculture, or anything else. They will take military service, and, though impatient of discipline, will prove

faithful, unless excited by fanaticism. Such briefly is their character replete with the unaccountable inconsistencies, with that mixture of opposite vices and virtues belonging to savages "(a).

I—TRIBES OF THE HAZARA FRONTIER

SEC I—THE HUSSUNZYE TRIBE SEC II—THE KOHISTANLE TRIBE SEC III—THE TIL
NOULEE TRIBE SEC IV—THE GUKKUR TRIBE SEC V—THE DHOOND TRIBE SEC VI—
THE SUTTEE TRIBE SEC VII—THE SAIYIDS OF KAGHAN SEC VIII—THE SWATHIS

The district of Hazara lies between the Jhelum and the Indus, at the north-west corner of the Sind Saugur Doab. It has an area of two thousand five hundred square miles, most of which consists of hills and ridges. Scarcely a tenth part of the whole is level ground. The Murree sanatorium is situated on a spur of the Sutte Hills. The famous Gundgurb mountain was once infested by a predatory and warlike people, who have either been driven out or have settled down in quietness and peace. Hazara originally formed a part of Maharajah Golab Singh's dominions, but was exchanged for a tract adjoining the Jummo frontier. The tribes inhabiting this region are as follows :—

Section I.—The Hussunzye Tribe.

This tribe occupies the strip of land between the extreme northern boundary of the Hazara District and the Indus, in which tract is the 'black mountain,' so called from its dark and frowning aspect. The Hussunzyes made themselves notorious in the autumn of 1851 for the unprovoked and cold-blooded murder of Messrs. Carne and Tapp, two Government officials, whose curiosity had led them to the border, and who were put to death a short distance within British territory. This event led to an expedition being sent against the tribe at the end of the next season, as it was evident that the whole fraternity approved the deed. The chastisement administered cowed the tribe, and eventually tranquillized the border country in that direction.

Section II.—The Kohistanee Tribe.

The tract to the north-east of that held by the Hussunzyes, adjoining Agrore in Hazara and Kaghan, is in the possession of the Kohistanee tribe, and of a people who originally came from the Swat Valley.

(a) Report showing the relations of the British Government with the Tribes, independent and dependent, on the North-West Frontier of India, from 1849 to 1855, by Sir Richard Temple, pp. 55, 56. Selections from the Records of the Government of India, Foreign Department, No. XII.

Section III.—The Turnoulee Tribe.

A Pathan tribe in Hazara. The small principality of Jehandad lies to the west of the district, and contains an area of two hundred and fifty square miles. It is "held as a fief from the Government; and the chief possesses independent internal jurisdiction" (a). This small territory is conveniently situated between us and the Hussunzyes. The Turnoulees also have lands on the western bank of the Indus. They were stern opponents of the Seikhs previous to British rule in the Punjab.

Section IV.—The Gukkur Tribe.

An aboriginal race subdued by Pathan invaders from beyond the Indus. They are found to the south of the district. The Gukkur chief resides at Khanpoor. Formerly, the Gukkurs, secure in their mountain fastnesses, set the rulers of the Punjab at defiance, and even exacted blackmail from them.

Section V.—The Dhoond Tribe.

The territory to the east of that held by the Gukkurs, as far as the Jhelum, is inhabited by the Dhoonds, a rocky country traversed by torrents, in which a wild and hardy people, led by fanatical priests, could, in former times, successfully defy their enemies.

Section VI.—The Sutte Tribe.

These possess lands in the centre of the district, and onwards in a northerly direction.

Section VII.—The Saiyids of Kaghan.

Kaghan is a long and narrow glen, extending in a north-east direction in the district of Hazara for a distance of ninety miles, and separating the territory of the Maharajah of Cashmere from the independent tribes of the mountains. Formerly, a family of Saiyids exercised jurisdiction over this tract. At the end of 1852 they assumed an attitude of resistance to the British Government, and "intrigued with the Sitana fanatics, and with the Hussunzyes, then hostile to the British." A small force being sent against them the Saiyids surrendered, and were exiled for three years; at the expiration of which time they were permitted to return home, but were not reinstated in the honourable position they had pre-

(a) Punjab Government Records, No. XII, p. 45, drawn up by Sir Richard Temple.

viously held, of administrators of Kaghan. Their private estates, however, were restored to them ; to which was added a pension from the Government (a). In a previous period the Saiyids of Kaghan had aided Sayed Ahmed, who was killed at Balakote, at one extremity of the glen, "opposing his hundreds of rude mountaineers to the bayonets of Sikh soldiers under Maharajah (then koonr) Shere Singh."

Section VIII.—The Swatees.

These have come from the Swat Valley, but are now regarded as naturalized inhabitants of Hazara. They have extensive lands in some parts of the district, such as Agrore, Mansera, and Gurhee Hubeeboollah.

(a) Punjab Government Records, No. XII, pp. 45, 46.

CHAPTER III.

TRIBES OF THE NORTH-WEST FRONTIER.—(*Continued.*)

II.—TRIBES OF THE PESHAWUR FRONTIER.

SEC. I.—THE EUSUFZYE TRIBE. SEC. II.—THE KHULEEL TRIBE. SEC. III.—THE LOWER MOHMUND TRIBE. SEC. IV.—THE JADOON TRIBE. SEC. V.—THE SAIYID COLONY OF SITANA. SEC. VI.—THE BOONERE TRIBE. SEC. VII.—THE SWATEE TRIBE. SEC. VIII.—THE RANEEZYE TRIBE. SEC. IX.—THE OSMANKHEYL TRIBE. SEC. X.—THE UPPER OR HILL MOHMUND TRIBE. SEC. XI.—THE AFREEDEE TRIBES.

THE valley of Peshawur is about two thousand four hundred miles in superficial area. On the south-east flows the Indus, while on its northern, western, and southern boundaries are the Swat, Khyber, Mohmund, and Khuttuk hills. It is intersected by the Cabul river and its affluents. Peshawur Proper has two divisions, one represented by the country lying between the Cabul and the Khuttuk and Afreedee hills; the other, by that which is bounded by the Cabul and Bara river and the Khyber hills, and in which the city of Peshawur is situated.

The term Bardurâni is applied, says Mr. Elphinstone, to the tribes on the north-east of Afghanistan, "enclosed between the range of Hindoo Coosh, the Indus, the Salt Range, and the Range of Soliman. They consist of the Eusufzyes, Othman Kheyls, Turkolanis, Khyberees, the tribes of the plain of Peshawur, and those of Bungush and Khuttuk"(*a*). These tribes have derived their civilization, such as it is, from India.

Section I.—The Eusufzye Tribe.

The Eusufzyes are Pathans inhabiting chiefly the north-eastern part of the Peshawur District, although found also in small numbers in many other parts of the Province. They are an energetic and powerful people, who, in former times, played an important part in the destinies of the Punjab. Not inferior in any respect to the independent tribes beyond the border, and historically a warlike race,

(*a*) Elphinstone's Cabul, Vol. II, p. 2.

they have cheerfully accepted the British rule, and have directed their talents into a new channel. It has been justly said of them, that while they were once "participants in every war that convulsed the Peshawur Valley, and always were the recusant subjects of the Seikhs, they have now literally turned their sword into ploughshares, and are right good lieges of the British" (a). Under the Seikhs the Eusufzyes never would pay tribute except when levied by force; but through the excellent management of the administrators in Peshawur they willingly pay the revenue imposed upon them without the smallest resistance. Indeed, instead of cultivating their lands strongly armed, and ready for any sudden emergency, they lay them aside, knowing well that, under the British Government, they have no occasion for the use of warlike weapons either for defence or offence. Nevertheless, some of the best soldiers in the Indian army are drawn from the Eusufzyes. In the battle of Tereeh, through which the Seikhs obtained the sovereignty of Peshawur, the strongest portion of the Mahomedan army consisted of men of this tribe. The Eusufzyes are very sensitive on all matters connected with their social usages; and occasionally have shown a bitter and resentful spirit when their prejudices on this subject have not been respected. Mr. Elphinstone remarks, that it is not customary in this tribe for a man to see his future wife until the marriage ceremonies are completed, whereas most of the other Afghan tribes observe a very different usage (b).

Eusufzye has the Indus to the south, the Swat hills to the north and east, and the Cabul and the barren region of the Mehra to the west. The tribe has been in possession of this tract for upwards of three hundred years. It originally came from Garra and Noshky, and formed a branch of the tribe of Khukkyc. It has two great divisions, termed Eusuf and Muhder, the former consisting of three separate and distinct sects, namely:—1, the Akkozyes; 2, the Mullizyes; and 3, the Lawizyes (c). Mr. Elphinstone speaks of at least thirty separate independent communities of Eusufzyes (d). He says, that the men have "fair complexions, grey eyes, and red beards."

Section II.—The Khuleel Tribe.

This tribe inhabits that part of the valley of Peshawur which is opposite the Mohmund hills. Their chiefs hold jaghires, on condition of performing certain

(a) Selections from the Records of the Government of India, No. XII, p. 47, by Sir Richard Temple.

(b) Elphinstone's Cabul, Vol. I, p. 240.

(c) *Ibid.*, Vol. II, pp. 8, 9, 14.

(d) *Ibid.*, p. 27.

services to the Government. On occasion of difficulties arising in our relations with the Mohmunds, these chiefs were temporarily exiled for permitting the escape of the enemy through their territory, and their lands were diminished.

Section III.—The Lower Mohmund Tribe.

These live on British territory, in the south-western part of the Peshawur District, and are related to the independent tribe of Mohmunds beyond the frontier, called for the sake of distinction the Upper Mohmunds, who will presently be described. They are cultivators, and on the whole are a peaceable people, notwithstanding the friendly intercourse which they maintain with the neighbouring Afreedee tribes over the border.

Section IV.—The Judoon Tribe.

The Jadoons are an independent tribe, whose territory is on the right bank of the Indus, to the south of the Hussunzye country, and bordering on Eusufzye in a north-westerly direction. Here is situated the celebrated Mount Muhabun.

Section V.—The Saiyid Colony of Sitana.

These are fanatics living at the foot of Mount Muhabun, on the right bank of the Indus. Respecting them the following observations, taken from a paper prepared by Mr. (now Sir Richard) Temple, Secretary to the Chief Commissioner of the Punjab, dated January 31st, 1856, will be read with interest:—"The Saiyids of this place," the writer says, "are the remnant of the followers of that extraordinary adventurer, Saiyid Ahmed, who, gathering a handful of Ghazis, (warlike devotees), from various parts of India, raised a formidable rebellion in Peshawur. After winning and losing Peshawur and Eusufzye, Saiyid was eventually slain at the mouth of the Kaghan glen by Sheer Singh, the son of Maharaja Runjeet Singh. Most of his adherents, chiefly foreigners to the Punjab, dispersed, and the remainder settled at Sitana. These Sitana people are evil-intentioned and evil-conditioned. They endeavour to rouse the bigotry of the surrounding Mahomedan tribes, and especially of the Swatees. The king of Swat, indeed, was elected to his present position from among these very people. They endeavour to intrigue with Wahabees and such like fanatic religionists among the Mahomedan population in various parts of India. In 1852 they co-operated with the Hussunzyes against Jehandad, and actually seized a small fort belonging to that chief, but evacuated it on the approach of a British force under Colonel Mackeson. They harbour murderers and bad characters of all kinds. Some of their number have been apprehended in the commission of crimes in the British territory, and

have been hanged. In 1854 a band of reformed thugs were working on the road near Peshawur, and fled to Sitana. The ferry over the Indus close to Sitana is frequently harassed by the fanatics" (a).

Section VI.—The Boonere Tribe.

The independent tribe of Bunoorwals occupies the country to the north-west of the Jadoon territory, on the lower range of the Hindoo Koosh, having Swat on its western frontier. They seem to hold friendly relations with the Swatees. In 1849 they rendered assistance to some refractory British subjects at Loondkhor, in Eusufzye, who refused to pay revenue. Yet, says Sir R. Temple, "they have generally abstained from molesting our subjects; and we have had no concern with them. On a recent occasion, however," he adds, "they aided the Swatees in punishing the people of Pullee, a large independent village close to the Eusufzye border. This combined force expelled the Pullee people and their chief, who fled for refuge to a British village in Eusufzye. The force then approached this village, but did not cross our border. They then threatened that if the Pullee refugees were not surrendered, the village should be burnt. Hearing of this movement, two British officers, with a detachment of the Guide Corps, proceeded to the spot, but found that the hostile force had decamped. The dispute was, however, amicably settled by the British officers. The Pullee people were sent back to their homes; and our villages were enjoined to stand aloof from all such affairs, and to avoid the giving of any just provocation to their neighbours beyond the borders" (b).

Section VII.—The Swatee Tribe.

The long and fertile valley of Swat, watered by the Loondee or Swat river is inhabited by this independent tribe. They have an elective chief over them, styled Padshah, or king, whose authority is supreme among the various clans. The high priest of the tribe, who is held in great veneration, is known as the Akhoond. The country is difficult of approach from British territory. It contains upwards of three hundred villages, and a population of perhaps one hundred thousand persons. Rice is abundantly grown in the valley. Formerly, says Elphinstone, the Swat country extended from the western branch of the Hydaspes to near Islamabad. He also remarks that the Swatees are sometimes called Deggauns, and appear to be of Indian origin (c).

(a) Selections from the Records of the Government of India, by Sir Richard Temple, No. XII, p. 6

(b) *Ibid.*, No. XII, p. 7.

(c) Elphinstone's *Cabul*, Vol. I, p. 417.

Respecting the passes through which to proceed to Swat from British territory, the best is Mullakund, to the north of Raneezye. Eastward of Raneezye also are several passes, leading down into the Loondkhor Valley, in Eusufzye; but these passes "are not available for passage from Swat to our territory, because leading into Loondkhor they can be stopped by any party holding that valley" (a). The passes by the way of Raneezye and Osmankheyl lead straight to Hushtnugur in British territory.

Formerly, the Swatees were constantly committing depredations among the villages of the Peshawur District, not on a large scale, but like robbers and bandits. Moreover, they harboured criminals and evil-disposed persons, who fled from the various districts of the Punjab to their country. "Our chief fault in their eyes was, that we were infidels by religion, and were the lords of a fair and fertile valley within reach of plunder." But their ways and manners have improved of late years.

Section VIII.—The Raneezye Tribe.

On the north-west of Eusufzye, over the border, is the country of the Raneezyes, who acknowledge a kind of dependency on the chief of Swat, at whose instigation they several times came into collision with the British Government in the earlier years of our possession of the Punjab. On one occasion,—namely on the 18th May 1852,—a force was led out against them by Sir Colin Campbell, and in the battle that was fought they left a hundred bodies dead on the field. When they finally submitted, the border, in their direction, was brought into a condition of tranquillity, such as it had not known for many years.

Section IX.—The Osmankheyl Tribe.

To the west and north-west of Raneezye is the territory of the Osmankheyls, who also acknowledge a quasi-dependency on the Swat chieftain. Like the Raneezyes, they, at one time, gave us much trouble. Sir Colin Campbell destroyed Prangurh and Nowadand, two of their important villages. "On this occasion," says Sir R. Temple, "some letters, believed to be genuine, were taken, which proved the complicity of Swat. One letter from the king to Arjoon authorized him to destroy all Europeans and Hindoos in the Peshawur Valley, and all Mahomedans in the British service, but enjoined him to spare all other Mahomedans" (b). He adds, that the tribe "profited by the lesson impressed upon them."

(a) Selections from the Records of the Government of India, No. XII, p. 8.

(b) Sir Richard Temple's Paper, p. 10.

Section X.—The Upper or Hill Mohmund Tribe.

Their country stretches from the south-western districts of Swat to the hills north of the Khyber, to both banks of the river Cabul, the capital Lalpoora being situated on the left bank just beyond the north-western extremity of the Khyber. The Doaba, between the Cabul and Loondee rivers, overlooks British territory, and at one part is only twenty-five miles distant from Peshawur. Four clans of this tribe, at the least, have, at times, severally or together, come into collision with the British Government. These are :—

1. The Pindee Alee Mohmunds, whose country extends westwards from the right bank of the Loondee, and is naturally a very strong position.

2. The Alumzye Mohmunds, to the south of the Pindee Alee's, the capital of which is Gundao. They also held lands in British Doaba, let out chiefly to tenants.

3. The Lalpoora Mohmunds, on the Cabul river.

4. The Michnee Mohmunds, a portion of whose country was annexed to the Punjab, forming part of the Peshawur District. They occupy a jaghire, at the junction of the Cabul and Loondee rivers, a fertile tract, which is cultivated by themselves, to some extent, and by tenants of various tribes in the plains. But the jaghire was once more extensive than it is now, and was considerably diminished by reason of the atrocious act committed by some members of the tribe in the murder of Lieutenant Bullen, of the Engineers, at the end of the year 1852, who had, merely for the sake of amusement, ridden for a very short distance into the lower hills among their lands. His head was sent as a trophy to Lalpoora. This was not the only offence they committed, for they withheld the payment of two years' tribute, and in other ways showed a bad spirit. In the autumn of 1854 a force was sent against them, which destroyed some of their villages, and brought the rebellious Michnees to order.

The Mohmunds obtained their present possessions by conquest from the Delazaks, on occasion of the Afghans from the west invading this part of the country; and divided the land by lot among themselves (a). They have a few large villages or towns, such as Lalpoora, Kaumeh, and Goshteh; but, for the most part, the people live in very small hamlets.

Section XI.—The Afreedee Tribes.

Of all the tribes on this frontier,—that is, to the west and south-west of Peshawur,—the most important, if not the most powerful, are the Afreedees.

(a) Report on the Revised Settlement of the Mohmunds, by Lieut-Col Mackeson, C. B., p. 21. Selections from the Public Correspondence of the Punjab Administration, No. VII, Vol. II.

Their territory comes sharply between the Peshawur and Kohat Districts, forming the northern boundary of the latter, and approaching the lands in the possession of the Khuttuks. The chief communications in the hills between these two districts are by means of the Kohat or Gullee Pass and the Jewakee Pass, running through the Afreedee country. Above, the territory is bounded by the Cabul river; and contains the Khyber Pass. "The frontage of the Afreedee hills towards British jurisdiction extends over a length of eighty miles," while to the west they stretch far back towards Cabul.

Respecting this race, Sir Richard Temple, with a superior knowledge resulting from sagacious observation, remarks, that "they are entirely independent. Their hills are lofty, steep, and rugged, most arduous for military operations. The villages are strongly posted, and difficult of access. The Afreedees are fierce by nature. They are not destitute of rude virtues; but they are notoriously faithless to public engagements. They are split up into factions. The sub-divisions of this tribe are numerous. They can muster fifteen or twenty thousand fighting men. As soldiers they are among the best on the frontier. They are good shots. Their tactics resemble those of the other tribes. They retreat before the foe as he advances, and press upon him as he retires. From the size of their country, and the strength of their numbers, the Afreedees, if united, might prove formidable opponents; but they rarely or never combine. If their independence were threatened, or if some peculiar opportunity offered, they might act together, otherwise they will usually be found at war with each other. We have to deal with one or two sections only at a time. If one be hostile, another will be friendly. While operating against some Afreedees, we can always induce other Afreedees to be our allies. Consequently, the tribe is not so formidable as might at first appear. The Afreedees of the Khyber Pass, among faithless tribes, are considered the most faithless" (a).

To this statement may be added that of Sir Henry Lawrence, Sir John Lawrence, and Sir Robert Montgomery, in their conjoint Report on the administration of the Punjab, for the years 1849-50 and 1850-51: "They hold the Khyber and Kohat Passes. The numerous sections of the tribe (Kheyls), each headed by a chief, have been split up into factions, and united only to oppose the sovereigns of the Punjab, and of Cabul, and to levy blackmail from travellers and merchants. All the great invaders and the supreme potentates of Northern India have successively had the Afreedees in their pay. Ghengiz, Timur, Babur,

(a) Sir Richard Temple's Paper, pp. 16, 17.

Nadir Shah, Ahmed Shah, the Barukzyes, the Seikhs, and, lastly, the British. To all, these unmanageable mountaineers have been treacherous. The hills near the Khyber are difficult for military operations, but the high lands of Turco which stretch far back into the interior, and in which the Afreedees, together with the Orakzyes and others, take up their summer abode, are accessible from Kohat and possess a climate congenial to Europeans. They are brave and hardy, good soldiers, and better marksmen. If placed as escort or sentries over treasure, they are not to be trusted; but in action they are true to their salt, even when fighting against their own brethren. In this fidelity they are not singular. Fanatic Mohamedans everywhere will fight against men of their own creed on behalf of the infidel, Hindoo, Seikh, or British" (a)

Some of the Afreedee clans which have at times opposed themselves to British rule in the Punjab, are the following :—

- | | |
|----------------|--------------------|
| 1. The Gullee. | 3 The Bussee Kheyl |
| 2. The Jewakee | 4 The Boree |

Two great families of Afreedees, the Adam Kheyl and Akha Kheyl, are divided into tribes as follows (b) :—

1. *Adam Kheyl Afreedee Tribes.*

1 Gullee Kheyl	...	Fighting men	950
2 Asher Kheyl	...	ditto	760
3. Jewakee	..	ditto	1,010
4. Hussun Kheyl	.	ditto	850
			<hr/> 3,660

2 *Akha Kheyl Afreedee Tribes.*

1 Bussee Kheyl	...	Fighting men	420
2. Sungul Kheyl	.	ditto	500
3 Asher Kheyl	..	ditto	300
4. Suttan Kheyl		ditto	200
5. Mudar Kheyl	...	ditto	270
			<hr/> 1,490

The Khyberees, says Elphinstone, are "lean, but muscular men, with long gaunt faces, high noses and cheek-bones, and black complexion. They wear, in winter at least, dark blue turbans, and long dark blue tunics, sitting close to the body, but reaching to the middle of the leg" (c).

(a) Selections from the Records of the Government of India. Report of the Administration of the Punjab for the years 1849—1851, by Sir Henry Lawrence, Sir John Lawrence, and Sir Robert Montgomery, p. 21

(b) Report, Appendix E. Revised Settlement of the Mohmunda. Captain James

(c) Elphinstone's Cabul, Vol. II, p. 44

CHAPTER IV.

TRIBES OF THE NORTH-WEST FRONTIER —(*Continued*)

III—TRIBES OF THE KOHAT FRONTIER

SEC I—THE BUNGUSH PATHANS SEC II—THE KHUTTUK TRIBE SEC III—THE BUZO-
TEE TRIBE SEC IV—THE SEPAN TRIBE SEC V—THE ORUKZYE TRIBE SEC VI—
THE ZYMOOSHT AFGHANS SEC VII—THE TOOREE TRIBE SEC VIII—THE WUZEDREH
TRIBES 1—THE MAHSUD WUZEDREES, 2—THE AHMEDZYE WUZEDREES, 3—THE OTHMANZYE
WUZEDREES, 4—THE BILHUNDEL WUZEDREES

KOHAT lies to the south of Peshawur. Its valley is thirty-five miles long, and, on an average, four miles broad. From Peshawur, through the Afreedee hills, it is reached by two passes, the Jewakee and the Gullee or Kohat; and from the Indus, forming its eastern boundary, it is approached by two passes, the Kooshalgurh and the Kalabagh, through the Khuttuk hills. Again, it is connected with Bunnoo to the south by two passes, the Soorduk, seven miles long, and the Koonh-i-gao, from Nurree to Khurruk, a less direct but safer route. The valley is famous for its salt mines.

Section I.—The Bungush Pathans.

These are the principal tribe in the Kohat District, of which they occupy the tract to the north-west. The inhabitants of the Meeranzye Valley are members of this tribe. When Kohat was taken possession of by the British Government, this valley, which at that time belonged to Sultan Mahomed, was overlooked. On the Cabul Government making arrangements for its occupation in 1851, the Meeranzyes petitioned the British Government to be included in the Kohat District; and their petition was granted. The Bungush tribe can muster fifteen thousand fighting men, who are fairly good soldiers. Their territory extends beyond the border into the Khoorum Valley within the limits of Cabul.

Section II.—The Khuttuk Tribe.

This tribe occupies the hills to the south of the Peshawur District, the plain between them and the Cabul river, and the eastern division of the Kohat District,

along the right bank of the Indus. They are the dominant tribe of the Kohat Valley, and have possession of the Kooshalgurh Pass, leading from the Indus into Kohat. The Khuttuks are a manly and spirited people, and from the time of the annexation of the Punjab have maintained a loyal allegiance to the British Government. They are considered to be the best-conducted tribe on this frontier. Near the villages of Buhadoor Kheyl, Kurruck, and Lutumur, in the southern Khuttuk hills, are extensive salt mines. The Khuttuks of Bahadoor Kheyl and Lutumur are of the same tribe. Major Rennell Taylor states, that the Khuttuks of the Loaghir Valley and of the Zeokee, Shawwa, Shenwa, and Pukkee, and likewise the Munjaie Khuttuks, are properly subjects of the Khuttuk Khan of Theree.

The Khuttuk tribe traces its descent, says Lieutenant Pollock, from the Kurtanees, styled also Burdooranees, in contradistinction to the Dooranees, from whom the Populzyes, Bamizyes, Suddozyes, Noorzyes, Alekozyes, Eusufzyes, Alezyes, and Barukzyes (divided into Mahomedzyes and Hussunzyes), are descended. The Kurtanees are the progenitors of the Orukzyes of Thyruh, the Afreedees, Bungushes, Momunds, Khuleels, and Daudzyes (a). The Khuttuks are divisible into four branches, as follows :—

1. The Khan Kheyl, or relatives of the Khans.
2. The Fakir Kheyl.
3. The Kaka Kheyl.
4. The rest of the Khuttuks.

The eastern and western Khuttuks were originally one tribe under one chief (b). Sir Herbert Edwards gives the following as Khuttuk tribes :—

1. Uzjhdn (or great).
2. Lund (little), called also Turki Kheyl.
3. Nasratti.
4. Guddi Kheyl (c).

Section III.—The Buzotee Tribe.

A small independent tribe near the Kohat Pass.

Section IV.—The Sepah Tribe.

A small and independent tribe to the south of the Buzotees, on the northern boundary of Kohat, and near the Pass. The fighting men of both tribes are few

(a) Rough Notes on the Khuttuks, by Lieut. Pollock. Punjab Government Selections, Vol. I, No. IV, p. 61.

(b) The Eastern Khuttuks, by Lieut. Lumsden. Punjab Government Selections, Vol. I, No. V, pp. 62, 63.

(c) A Year in the Punjab, p. 100.

in number, but very brave. They are in close proximity to the Afreedees, and yet are in no respect subordinate to them.

Section V.—The Orukzye Tribe.

Their territory stretches along the north-west boundary of Kohat, from the Sepah country as far as that belonging to the Zymoosht Afghans. They are one of the largest tribes on the frontier, and can muster upwards of twenty thousand fighting men. The following are some of the principal branches of this tribe; the first three of which reside in the hills adjoining the Kohat District; the remaining three being the Orukzyes, who have come in contact with the British Government:—

Branches of the Orukzyes :

- | | |
|-------------------|-----------------------|
| 1. The Samilzye. | 4. The Shekhan. |
| 2. The Hungoo. | 5. The Mishtee. |
| 3. The Meeranzye. | 6. The Raabeuh Kheyl. |

The coal table-land of Terah is situated in the midst of the Orukzye hills. This is the resort of the people with their cattle in the summer season : in the winter they return to the lower hills on the Kohat frontier. The Hungoo Valley is twenty miles long, by two or three broad; and the plains of Meeranzye, into which it opens, are about nine miles square, and are held by seven fortified villages, which have been taken in charge by the British Government. Formerly, each village was a commonwealth, and all were at feud with one another.

There are a few Orukzyes at Peshawur, Amritsur, and in some other parts of the Punjab.

Section VI.—The Zymoosht Afghans.

A small tribe of about five thousand brave fighting men, inhabiting the valley from western or upper Meeranzye to the summit of the Powar Kothul Range.

Section VII.—The Tooree Tribe.

This tribe occupies the hills to the south of the Zymoosht territory. Nominally they are subject to the Ameer of Afghanistan, as also are the Zymooshts, but in reality they are both independent. At one time the Toorees committed frequent inroads on the Bungush and Khuttuks villages of Kohat; but these have ceased for a number of years. "They are," says Captain Jones, "far inferior to the Wuzerees in courage and all manly qualities. With coarse, sensual features there is much of the savage about them. On scenting prey, their eyes dilate; and they evince all the greed and ferocity of wild beasts. In their raids they

are ruthless, and spare neither sex nor age. It was not unpleasant to hear that these men sometimes suffered in their thirst for plunder. On one occasion a party of them wandered off to an encampment, which they believed to be too near our camp to contain Wuzerees; but they were disappointed. Some of them were killed; and the rest only escaped by the abject submission of placing grass in their mouths, signifying that they were beasts of burden to the Wuzerees' (a)

Section VIII.—The Wuzere Tribes.

The country in the possession of this great tribe lies to the south-west of the Kohat District, or, more specifically, to the west of the Meeranzye Valley and Buhadoor Kheyl, stretching along the north-west frontier of Dera Ismael Khan flanking the valley of Bunnoo and the plains of Murwat and Tank. The Wuzerees hold the Golaree Pass of the Goomul Valley, a pass of scarcely less importance than the Khyber Pass opposite Peshawur, and the Bolan Pass in Sindh and the Soorduk Pass. Much of the traffic from Afghanistan and the countries beyond enters India through the Golaree Pass, while the Soorduk Pass is the chief line of communication between Bunnoo and Kohat. "The Wuzere hills command the outlets of the Koorum and Goombelie rivers into the Bunnoo Valley. The tribe seems to have come originally from that part of the Snowy Range which is situated to the south-east of Jelallabad and Cabul (b). They pass the summer months on the higher peaks of the Sulimani Range. In October many descend with their flocks and herds to the lower Range, on the borders of Kohat and Bunnoo, where they spend the winter months, their lands in the upper hills being occupied, in their absence, by Giljies from further west. The Wuzerees are thus described by Sir Richard Temple:—"They are," he remarks, "noble savages of pure blood, pastoral habits, fierce disposition, and wild aspect. They are less addicted to internecine contests than other hill tribes. They are bold and ferocious, but as soldiers not equal to the most martial tribes. Many of them live in tents, or in temporary dwellings resembling tents. Some of them have engaged in cultivation, and have encroached on the weaker tribes of the plains. Of these again many will only cultivate during the cold months, and as the heat approaches will reap their crops and retire to the mountains. The tribe generally is quite independent, both of the Cabul and the British Government; but some members of the clan, who have taken up their abode as cultivators in the Bunnoo Valley,

(a) Captain Jones's Letter, pp. 17, 18.

(b) Sir Richard Temple's Report, p. 27.

have become British subjects" (a) Captain Jones, Commissioner of Peshawur, in 1860, says, that the unity of the Wuzerees is proverbial, and that this marked characteristic of the tribe is fostered by peculiar customs and laws. "It is well known," he observes, "that, among Pathans, the avenger of blood is not only privileged but bound to slay any relative of the man who had committed the deed for which vengeance is sought. But Wuzerees grey-beards of ancient times ruled otherwise. With them the actual murderer must be the only victim. The effect of this wise law is to cement the tribe by avoiding those ramified feuds which, in other places, arise out of indiscriminate vengeance, where an account of blood is handed down from father to son, to be balanced at convenience, and where the friend of yesterday becomes the victim of to-day. Again, the sums of money which, under certain circumstances, are accepted by relatives of the slain, locally denominated 'make-up-money,' are fixed at much higher rates than among other tribes. Wuzerees life, therefore, is habitually regarded as something valuable. The Wuzerees also boast that they have no poor man among them. Whenever a family is brought low by deaths, accidents, or raids from without, the clan subscribes to re-establish it—one bringing a bullock, another a camel, a third a blanket, and so on. Thus, there is no incentive to the Wuzerees to leave his home to seek a subsistence, or to enter foreign service. I have only heard of one Wuzerees in our army (b).

The tribe has few regular villages, but encamps about the hills, its tents, being constructed of "stout black woollen blankets, spread over curved sticks, with sides of coarse matting." The blankets are costly, very durable, and utterly impervious to rain. Cattle and sheep are all kept within the enclosure, which is guarded by large dogs of remarkable ferocity. The Wuzerees are "tall, muscular, and courageous," and endued with enormous pride. In 1856 they boasted that "they had seen kings coming and going, but had never seen the king who had taken revenge from them" (c). It is the peculiarity of this great tribe, says Sir Herbert Edwards, that 'they are enemies of the whole world.' The only traces of the past left by their ancestors consist of tombs, which have evidently been constructed with great care. The tribe trades largely in salt, the produce of several mines, especially that of Bahadoor Kheyl, a very extensive mine, which formerly supplied the whole of western Afghanistan, as well as other tracts of country, with salt.

(a) Sir Richard Temple's Report, p. 28

(b) Letter from the Commissioner and Superintendent of the Peshawur Division, to the Military Secretary to the Punjab Government, pp. 10, 11. Selections from the Records of the Punjab Government, Vol. V

(c) *Ibid.*, p. 5.

The Wuzeerees are divided into four principal branches, designated as Mahsud, Ahmedzye, Othmanzye, and Bithunnee.

Some of these have lands within British territory. Major Urmston, formerly Deputy Commissioner of the Bunnoo District, in his 'Rough Notes on that District,' has shown what clans are on either side of the border, and what the number of fighting men which each can command. I shall endeavour to summarize the valuable information he has supplied (a).

First Branch—The Mahsud Wazeerees.

TRIBES BEYOND THE BORDER.

These occupy the mountainous country west of Tak, and south-west of Bunnoo, about five Afghan marches from the Bunnoo Frontier.

1. *Allizye*—two clans.
 1. Shahabee Kheyl—fif-
teen sub-divisions) } Fighting men, 1,200 { Their lands are near the Bobur
mountain.
 2. Munzye—seven sections Ditto, 2,300 Scattered over the Mahsud lands.
2. *Shamun Kheyl*—four clans.
 1. Cheear Kheyl ... Ditto, 600
 2. Khullee Kheyl ... Ditto, 500
 3. Buddeenzye ... Ditto, 800
 4. Gully Shye ... Ditto, 1,000
 } At Maidanee, and about the Shu-
hee Hills.
Near Oolama, west of Kaneegoorum.
3. *Bullolzye*—three clans, styled collectively Haimul Kheyl.
 1. Abdoollee—eleven sub-
divisions ... } Fighting men, 2,500 { About Mookeem. Trade largely
in iron found in their hills.
 2. Malik Shahee ... Ditto, 800 About Kaneegoorum. Trade in
iron. Are noted robbers.
 3. Nazzur Kheyl ... Ditto, 900 About Kaneegoorum. Great cul-
tivators in the hills.
4. *Band Kheyl* ... Ditto, 300 In Mokeen.
5. *Nanoo Kheyl*—four clans.
 1. Hybut Kheyl ... Ditto, 1,400 Scattered about the Mahsud ter-
ritory.
 2. Umar Kheyl ... Ditto, 200 In Mokeen. Cultivators.
 3. Kookurree ... Ditto, 600
 4. Woomur Kheyl ... Ditto, 200
6. *Shingee* ... Ditto, 1,200 Chiefly resident near the Durrals
in the Tak Ilâqa.

14,500

(a) Notes on the Bunnoo District, by Major H. B. Urmston, Deputy Commissioner, pp. 5, 8, 11-16. Selections from the Records of the Punjab Government, New Series, No. I.

The Mahsud Wuzerees bear no good will to the Ahmedzyes and Othmanzyes. They are a powerful tribe of great fighting propensities.

Second Branch—The Ahmedzye Wuzerees.

I.—TRIBES WITHIN BRITISH TERRITORY.

1. *Speerkye*—two clans.

1. Soodun Kheyl ...	Fighting men,	600	In the Thull, or desert, to the north of the Khoorum river.
2. Mahmud Kheyl, or Mohmund Kheyl }	Ditto,	600	{ Nearer the hills, where the Khoorum enters the plains.
2. Hatti Kheyl ...	Ditto,	1,200	
3. Bizzun Kheyl ...	Ditto,	800	Ditto.
4. Umarzye ...	Ditto,	800	Ditto.
5. Painda Kheyl ...	Ditto,	200	Ditto.
6. Bodeen Kheyl ...	Ditto,	50	Ditto.
Total ...		4,250	

II.—TRIBES BEYOND THE BORDER.

1. <i>Seerkee Kheyl</i> ...	Fighting men,	800	Half occupy a part of the Thul in British Territory, and are called Muddee Kheyl. The remainder are in the hills, south of the Khussoor Pass.
2. <i>Bomee Kheyl</i> ...	Ditto,	2,500	The Zullee Kheyls, near the Goomut Pass in Tak Ilâqa, are a branch of this tribe. The rest are scattered about the Mahsud territory.
3. <i>Khanee Kheyl</i> ...	Ditto,	400	At Turrup, near the Khoorum, a few miles beyond British territory.
4. <i>Khojul Kheyl</i> ...	Ditto,	1,200	On the banks of the Khoorum, from the Thull, Billund Kheyl, towards Hungoo, in Kohat.
5. <i>Soodee Kheyl</i> ...	Ditto,	600	A branch of the Speerkye. Near the Wanha hills, west of the Mahsuds.
Total ...		5,500	

The Umarzyes were ejected from Bunnoo for disorderly conduct soon after our taking possession of the country; and for a time some of their men were prisoners in our hands. The Hatti Kheyls "cultivate lands on the Thull, under the Burghonuttoo and Chushmeh springs, and also in the neighbourhood of Goor. Their grazing ground extends from Burghonuttoo on the one side, to near Zerkye in the Khuttuk Range on the opposite side, of the valley" (a). They also trade largely in salt. The Pailanda and Bodeen Kheyls are intermingled with the Speerkye clans on the Dhumaye Thull. The Bizzun Kheyls have also lands in the Peeng hills, between the Gomuttee and Burghonuttoo Passes.

In his "Year in the Punjab" Sir Herbert Edwardes has the following interesting observation on the characteristics of the Ahmedzyes, as contrasted with the Bunnoochees, whom they wronged and plundered:—"Proud, patriotic, and united among themselves, austere and simple in their own manners, but hospitable to the stranger, and true to their guest against force or corruption, the Ahmedzyes stood aloof from the people they oppressed, and looked on in contempt at their cowardly submission, their dissipated efforts against the Seikh invader, their lying dealings with each other, their treacherous assassinations at the board, and the covetous squabbles with which they converted into a hell the heavenly valley given them by Nature" (b).

Third Branch—The Othmanzye Wuzeerees.

I.—TRIBES WITHIN BRITISH TERRITORY.

Two Divisions.

First—Bukkee Kheyl.

1. Tuktee Kheyl	... Fighting men,	600
2. Nurmee Kheyl	... Ditto,	500
3. Serdee Kheyl	... Ditto,	400

The Bukkee Kheyls cultivate the lands on both banks of the Tochee. They are responsible for the Tochee Pass, and, conjointly with the Khanee Kheyls, are responsible for the Khussora and Khissoor Passes; the former situated between the Ishmael and Oocha hills, the latter running between the Roocha and Mungree mountains.

(a) Major Reynell G. Taylor's Memorandum on Dara Ishmael Khan, p. 93.

(b) A Year in the Punjab, by Major Herbert B. Edwardes, Vol. I, pp. 105, 106.

		Second— <i>Janee Kheyl</i> .	ry, and then falling on it.
1. Momeet Khan Kheyl ...	}		oochees or other Afghan
2. Hindî Kheyl ...			ivilization, and who would
3. Reshmeea Kheyl ...		Fighting men, 1,000	the often used expression
4. Buchakye ...			
5. Idia Kheyl ...			

The custom prevails among
 Total within British Territory ... 2,500
 band. This is done by her
 set her affections, with the
 his cap. Should he recipro-
 nd when doing so names the

II.—TRIBES BEYOND THE

1. *Mahmeet*—three sections ... Fighting men, 3
 1. *Hussan Kheyl* ...
 2. *Woozee Kheyl* ...
 3. Several minor clans ...

ynell G. Taylor, Deputy Commissioner,
 oreign Department, No. XII.

2. <i>Munzar Kheyl</i> ...	Ditto,	
3. <i>Mudda Kheyl</i> ...	Ditto,	2,500
4. <i>Toree Kheyl</i> ...	Ditto,	3,000
5. <i>Cabul Kheyl</i> ...	Ditto,	3,200
6. <i>Malik Shahee</i> ...	Ditto,	400
		On
		te
		in
		K

Total beyond the Border ... 13,200

The lands of the Tukhtee Kheyls "lie on the edge of the north bank of the Tochee, around the Tochee outpost, and the Muddun Tuppah, on the south bank." Those of the N the lands of the Serdee Kheyls; while those of the latter country lying between the Tochee outpost and the lands of the the centre of the great Thull. There is an old dispute between and the Mahsud Wuzerees.

The Umarzyes were ejected from taking possession of the prisoners in our hands. The Burghonuttoo and Chusgoor. Their grazing ground Zerkye in the Khuttuk Range trade largely in salt. The Speerkye clans on the Dhum the Peeng hills, between the Goo In his "Year in the Punjab" esting observation on the character of the Wuzerees, Major Reynell G. Taylor among themselves, austere and the stranger, and true to their stood aloof from the people the cowardly submission, their dealings with each other, their covetous squabbles with wh given them by Nature" (b). their veracity, that if there is a dispute about a stray it is his, and confirm his assertion by stroking his Third I.—T gives it up without suspicion of fraud." "Though I.—T (Robert)," Major Taylor remarks, "has taken exception to uld say that altogether nothing could be more truthful he Wuzerees are, undoubtedly, the most unanimous of all ve are acquainted with. They never quarrel among them- always respected by them; and though, as Mr Elphinstone ted to plundering, I have known large bodies of them live o another without falling into any impropriety of the kind. veracity, I consider the eulogy in a great degree correct and sion of such an extent of virtue would not, however, make to adhere to truth in their dealings with Bunpoochees, ment officials; their duties towards such being quite another hics. I never remember to have heard of a Wuzerees, or , enticing an enemy into their power by false overtures, and ,r vengeance on him; nor of their undertaking to guide or

1. Tuktee Khey
2. Nurmee Khey
3. Serdee Khey

(a) M

(b) A

ved in the Dera Ismael Khan District, but for the sake of uniformity, as belonging to the are introduced here.

guard a man or kafilah (caravan) through their country, and then falling on it. I wish I could say as much, in either case, for the Bunnoochees or other Afghan tribes of my acquaintance, who pretend to higher civilization, and who would speak of the Wuzerees as ignorant savages, or, as the often used expression is—animals" (*a*).

The women of the tribe are not required to labour. The custom prevails among the Wuzerees of a woman choosing a man for her husband. This is done by her sending a hair-pin to the man on whom she has set her affections, with the request that he should with it pin a handkerchief on his cap. Should he reciprocate her attachment he carries out her wishes, and when doing so names the woman who has sent the pin, and whom he is obliged to marry forthwith (*b*).

(*a*) District Memorandum on Dera Ishmael Khan, by Major Reynell G. Taylor, Deputy Commissioner, pp. 95-86. Selections from the Records of the Government of India, Foreign Department, No. XII.

(*b*) Elphinstone's Cabul Vol. II p. 81

CHAPTER V.

TRIBES OF THE NORTH-WEST FRONTIER—(*Continued*)

IV—TRIBES OF DERA ISHMAEL KHAN AND ITS BORDERS

SEC I—THE BUNNOOCHEE TRIBE SEC II—THE MURWUTEE TRIBE SEC III—THE PITHUN
NEE TRIBE SEC IV—THE CHIEFS OF DERA ISHMAEL KHAN SEC V—THE CHIEFS OF
TANK OR TAK SEC VI—THE CHIEFS OF KOLACHEL SEC VII—THE WITHANLI PLATE
SEC VIII—THE NOOTKANEE TRIBE SEC IX—THE LUND TRIBE SEC X—THE SHITORANEE
TRIBE SEC XI—THE OSHTERANEE TRIBE SEC XII—THE KHAROT TRIBE SEC XIII—THE
DOULAT KHEYL TRIBE SEC XIV—THE TSAU KHLYL TRIBE SEC XV—THE KHASSOON
TRIBE SEC XVI—THE BABHUR TRIBE SEC XVII—THE YASSUR TRIBE SEC XVIII—
THE GUNDAPOOR TRIBE SEC XIX—THE MEAN KHEYL TRIBE SEC XX—THE SHILKANEE
TRIBE SEC XXI—THE SARWANI TRIBE SEC XXII—THE BAKHILARLI TRIBE

A RANGE of hills, lying almost at right angles with the Sulaimani Range and the Indus, divides the district of Dera Ishmael Khan into two portions. In proceeding from one side to the other you must do so by either the Poyzoo or the Mulezye Passes intersecting the Range. To the north of these passes is the Bunnoo Valley.

Section I.—The Bunnoochee Tribe (Luhûnee)

This tribe is descended from Shah Farid, or Shîtak, who formerly had possession of the Shawâl hill, whence he with his sons, about five hundred years ago, made inroads on the Bunnoo Valley, inhabited by Mangels, Hancees, and Khut-tuks, whom he dispossessed. Bunnoo at one time belonged to the Kings of Delhi, but afterwards formed part of the kingdom of Cabul (a) It subsequently became a prey to the Wuzerees and Seikhs.

The Bunnoochee differs greatly from the Wuzerees. He is small in stature, and has frequently a peculiar shrivelled appearance. His habits are low and repulsive. He seems to be unable to speak the truth, even though he may know

(a) Bannu; or, Our Afghan Frontier, by Mr S. S. Thorburn, BCS, Settlement Officer of the Bunnoo District, pp. 14, 16, 17.

that the subject on which he is to give his testimony is of great moment. "Taken as a class," says Major Reynell Taylor, "the Bunnoochees are vicious, false, backbiting, treacherous, cruel, and revengeful. They certainly are the worst dispositioned men I have ever had to deal with. A Bunnoochee, either from private spite, or some petty object of his own, will deliberately give false evidence in Court, such as for aught he knows or cares may lead to the execution of one or more men under trial; and this without a shadow of compunction. They are also the class most naturally addicted to assassination that I have met with, having that fatal attachment to the use of the short knife or dagger, which more than anything stamps the character of the true assassin" (a). Sir Herbert Edwardes says of the Bunnoochees, that "they have all the vices of Pathans rankly luxuriant, the virtues stunted. Except in Scinde, I have never seen such a degraded people. Although forming a distinct race in themselves, easily recognizable, at first sight, from any other tribe along the Indus, they are not of pure descent from any common stock; but are descended from many different Afghan tribes, representing theebb and flow of might, right, possession, and spoliation, in a corner of the Cabul empire, whose remoteness and fertility offered to outlaws and vagabonds a secure asylum against both law and labour. Every stature, from that of the weak Indian to that of the tall Durânee, every complexion, from the ebony of Bengal to the rosy cheek of Cabul; every dress, from the linen garments of the south to the heavy goat skins of the eternal snows,—is to be seen promiscuously among them, reduced only to a harmonious whole by the neutral tint of universal dirt" (b).

The Bunnoo Valley is rich and fertile. The only part not cultivated is the Thull at the foot of the mountains. The Wuzcerees took possession of a portion of the cultivated tract many years ago, and still retain it. The villages are well built; but their fortifications, which once surrounded them, have been removed. Formerly, there were four hundred forts within the Bunnoo territory. All these were destroyed by Sir Herbert Edwardes when Deputy Commissioner of the district.

The Bunnoochees are fanatical Mahomedans, and are staunch disciples of the great high priest, or Akhoond, of Swat.

An intensely interesting and most exhaustive account of the Bunnoochees and their Valley has lately been written by Mr. S. S. Thorburn, of the Bengal

(a) Major Taylor's Memorandum on Dera Ishmael Khan, p. 112.

(b) A Year in the Punjab Frontier, in 1848-49, by Major Herbert B. Edwardes, Vol. I, pp. 70, 71.

Civil Service, who deserves immense praise, and other good things likewise, for his painstaking labours in the production of so excellent and useful a work.

Section II—The Murwutee Tribe.

The Murwut territory lies to the south of the Bunnoo Valley, and to the north of that occupied by the Bithunnees. It has three divisions, or tuppahs, namely, Dreypelarah, Baram, and Moosah Kheyl. Formerly, Murwut belonged to the Nawab of Derah, before the Sikhs took possession of the country beyond the Indus. It is watered, but insufficiently, by the Khoorun and Goomul.

Physically the Murwutees are far superior to the Bunnoochees. They are a fine, manly race, tall and fair, and are not guilty of the mean and detestable practices of their neighbours. They will not rob or steal, but are a noble and high-spirited people; yet when once their passions are aroused, it is by no means easy to soothe them again. They are simple and upright, and are more advanced in civilization than many of the border tribes. This especially applies to the inhabitants of Meanwallee and Esau Kheyl, who speak a broken Punjabee instead of Pushtoo. The worst feature of the Murwutees is the spirit of faction which prevails among them, and which often caused bloodshed in former times. The community is divided into two parties. Sir Herbert Edwardes says of the Murwutees, that "they are one of the finest races of the Trans-Indus—tall, muscular, fair, and often rosy-cheeked." "They are frank and simple in their manners with strangers; and distinguished from all the Pathan tribes, with which I am acquainted, by a more generous treatment of their women" (a).

These have already been described in the account of the tribes of the Kohat District and its borders.

Section IV.—The Chiefs of Dera Ishmael Khan.

The Nawab of Dera Ishmael Khan is of the princely house of the Suddoozyes. The family lost the great power which they once enjoyed when the Sikhs annexed the province to the Punjab; but are now in possession of a large jaghire, which they have received from the British Government. They occupy the whole of Choudwan and a considerable portion of Dera Ishmael Khan Proper.

Section V.—The Chiefs of Tānk or Tūk.

The Tānk Valley is like the Bunnoo Valley in fertility and beauty. It is connected with Bunnoo by the Mulizye Pass, and with Murwut by the Pyzoo Pass.

(a) A Year in the Punjab, Vol. I, p. 359.

The chief was ejected from his territory by the Seikhs, but was restored by the British Government in 1848.

Section VI.—The Chiefs of Kolachee.

The lands both of Tâk and Kolachee are much exposed to the Sheoranees and Wuzerees. Much of this territory has been mortgaged for many years, greatly to the injury of the cultivators.

Section VII.—The Mithanee Tribe.

This is a tribe inhabiting the Ghubber mountain, situated between Bunnoo and Tâk. Formerly they were notorious for their plundering propensities, and were in perpetual collision with the Wuzerees.

Section VIII.—The Nookanee Tribe.

This tribe has been described in the account of the Belooch tribes of Dera Ghazi Khan and its borders.

Section IX.—The Lând Tribe.

A description of this tribe is given in the account of the Belooch tribes of Dera Ghazi Khan and its borders.

Section X.—The Sheoranee Tribe.

The Sheoranee hills extend from a little below the Goomul river for about fifty miles southwards. Here is the high square-shaped mountain called Takht-i-Sulaiman, or Solomon's Throne, which gives its name to the entire Sulaimani Range which is the north-west frontier of India, and runs parallel with the Indus for three hundred miles. At the base of Solomon's Throne is the Zerkunnee Pass, which is of great importance, as through it much traffic proceeds en route to Kandahar, or from that city to British territory.

The Sheoranees are a warlike people, with grey eyes, and high cheek-bones, but are not equal in stature to Wuzerees. They are an independent tribe, and can raise a force of upwards of five thousand fighting men. Their character as neighbours does not stand high, for they have frequently come into collision with the tribes of Tâk, Kolachee, Durrabund, and Choudwan, arising generally from raids which they have made upon these lands. Their plundering excursions were at length stopped in 1853, when a strong force was sent against

them, by which some of their fortifications and thirteen of their principal villages were destroyed, and much property was seized (*a*). The Sheoranees resemble the Babhurs in manners and customs. Their dress generally consists of a coarse blanket thrown over their shoulders and fastened at the waist. They differ from other Afghans, says Elphinstone, in that a father gives a dowry on the marriage of his daughter, while the rest receive payment for their daughters when married.

Section XI.—The Oshteranee Tribe.

A small tribe inhabiting the hill to the south of the Sheoranee territory, where they are independent. Many, however, cultivate the lands at the foot of the hills, and are consequently living within British jurisdiction. They are a bold and courageous people, but abstain from making incursions on the estates of their neighbours, to which the hill tribes are so prone, and to which themselves were formerly addicted. The Oshteranees, says Major Reynell Taylor, "are a very fine class of men, brave in fight, and quiet and well disposed in peace. Their possessions, either in our territories, or out of them, are not extensive, and their means of livelihood are limited" (*b*). Their principal villages are Khoocebbharah Pekar, and Wuch Khoocebbharah, beyond the limits of British jurisdiction. They have lands, however, below the hills within our territory, in the neighbourhood of Koorwallee.

Section XII.—The Kharot Tribe.

These pasture their cattle in Tāk, at the *debouché* of the Gomul. They are among the principal caravan traders between Central Asia and India (*c*). Mr. Elphinstone affirms that they are a division of the Ghilji Afghans, inhabiting "the country situated to the east of Kuttawaz, among the branches of the Range of Soliman." He also states, that the entire tribe consists of only five or six thousand families.

Section XIII.—The Doulat Kheyl Tribe.

A tribe to the south of the Murwutees. Their chief town is Tuck, by which the great road to Cabul runs, following the course of the Gomul for a considerable distance.

(*a*) Sir Richard Temple's Report, pp 33, 34

(*b*) Major Reynell Taylor's Memorandum on Dera Ishmael Khan, p. 148.

(*c*) A Year in the Punjab, by Major Herbert Edwards, Vol. I, p. 453.

Section XIV.—The Esau Kheyl Tribe.

Esau Kheyl is a small tract of country forty miles in length, parallel with the Indus, and is south of the Kalabagh salt mines, and north of the Khyssore Range. The tribe is divided into four clans, namely :—

- | | | |
|------------------|--|-----------------|
| 1. Zakkoo Kheyl. | | 3. Budunze |
| 2. Munmoo Kheyl | \| | 4. Uppoo Kheyl. |

Elphinstone says, that the Esau Kheyls are of a swarthy complexion, and more like Indians than Persians.

Section XV.—The Khyssore Tribe.

A tribe inhabiting the hills to the south of the Esau Kheyls.

Section XVI.—The Babhur Tribe.

A tribe found at Choudwan, a section of the eastern Daman of the Sulaimani Range. Sir Herbert Edwardes says of them, that they are the "most superior race in the whole of the Trans-Indus countries of the Punjab. In complexion, too, they are the fairest, and show the most evident traces of northern extraction" (a). They are a civilized and wealthy people, addicted to commerce.

Section XVII.—The Nassau Tribe.

A tribe by the Zirkunnee Pass on the border of Kolachee and Darâbund. They are a wandering tribe like the Kharots, with this difference, that while the Kharots have a country of their own, the Nassurs have no lands whatever, but lead a vagabond life, travelling about in large and powerful companies with their flocks and herds and camels.

Section XVIII.—The Gundupoor Tribe.

These came from Speen in Afghanistan, and are settled in a section of the Daman below the Sulaimani Range, having Tâk on the north, Darâbund on the south-west, and Dera Ishinael Khan on the east and south-east; a barren and unpropitious region, with scarcely a shrub or tree upon it. The Gundapoors were once divided into the following six clans :—

- | | | |
|-----------------|--|-----------------|
| 1. Ibrahîmzyes. | | 4. Khûbîzyes. |
| 2. Yâqûbzyes. | | 5. Umrânzyes. |
| 3. Husamzyes. | \| | 6. Dieiplaruhs. |

The Gundapoors have several large villages or towns, some of which are Kolachee, Takwara, and Lonce. They carry on a great trade with Khorassan and India; but are rude both in manners and appearance.

(a) A Year in the Punjab, by Major Herbert Edwardes, Vol. I, p. 503.

The tribes of the Daman differ considerably from the Bardarânis. The men are large and bony, often fair, and wear long hair and beards. In place of the cap and loose shirt they cover their heads with a turban, and their bodies with a close fitting dress.

Section XIX.—The Mean Kheyl Tribe.

A branch of the great Lohânî family. They occupy Darâbund, a small section of the Daman Proper, on the south and south-west of the country inhabited by the Gundapoors. The tribe has two branches, the Sot Kheyl and the Hussain Kheyl, each of which is divided into a number of clans, as follows :—

Clans of the Sot Kheyl Branch

1. Sayid Kheyl.	6 Shâhî Kheyl
2 Shâdî Kheyl	7 Mulla Kheyl
3 Balooch Kheyl.	8 Gholâm Kheyl
4. Ukka Kheyl.	9 Pussunnee
5 Ubbâ Kheyl.	

Clans of the Hussain Kheyl Branch

1. Oomeizye	4. Moosehzye
	Sub-Clans —
2. Vurrookî.	i. Tajoo Kheyl. iii. Muddee Kheyl
	ii Khanno Kheyl. iv. Mummundzye.
3. Mussha Kheyl.	5. Zukkorî

The most powerful of these clans are the Moosehzyes, who hold one-fourth part of the country (a).

Section XX.—The Stûrîânee Tribe.

This tribe lies to the south of the Babhurs. They conquered their land from the Beloochees. Formerly, the Stûrîânees were entirely pastoral, but many of them have become merchants and traders.

Section XXI.—The Sarwânî Tribe.

A small tribe, nearly extinct ; formerly, in conjunction with the Bakhtiârîs, in possession of the Darâbund territory, from which they were dispossessed by the Mean Kheyls.

Section XXII.—The Bakhtiârî Tribe.

A tribe originally from Persia occupying a portion of the Darâbund (b). They are now much intermingled with the Mean Kheyls.

(a) *A Year in the Punjab*, by Major Herbert B. Edwardes, Vol I, p 529.

(b) *Ibid.*, p. 528.

CHAPTER VI.

TRIBES OF THE NORTH-WEST FRONTIER.—(*Continued*)

V—TRIBES OF DERA GHAZI KHAN AND ITS BORDERS

SEC I—THE MAZARI TRIBE SEC II—THE DRISHAK TRIBE SEC III—THE GURCHANI TRIBE
SEC IV—THE LUND TRIBE SEC V—THE LAGHARI TRIBE SEC VI—THE BUGTI OR
ZIRKANI TRIBE SEC VII—THE MARRI TRIBE SEC VIII—THE MAZARANI TRIBE SEC
IX—THE KHETTRAN TRIBE SEC X—THE KOSAH TRIBE SEC XI—THE SORI LUND
TRIBE SEC XII—THE BOZDAR TRIBE SEC XIII—THE KASRANI TRIBE SEC XIV—
THE NUTKANI TRIBE SEC XV—BELOOCH TRIBES —1, JATTUR, 2, KORAI 3, GOPANG
4, HOTH, 5, KOLACHI, 6, AMDANI, 7, MALGHANI

THE city of Dera Ghazi Khan was founded in the reign of the Emperor Akbar by Ghazi Khan, a Belooch, who was made governor of the district now called after him. He promoted the cultivation of the land, dug the Kustoree and Manka canals, and was in every respect an excellent ruler. He died in 1573, and was buried at Chorutta, where his tomb may still be seen. The entire district of Dera Ghazi Khan is two hundred and six miles in length.

The Beloochee tribes occupy this district in great force. Some of them are found also in Scinde, and a short description of them is given in the account of the tribes and castes of that province. Everywhere the Beloochees are an illiterate people, and possess few, if any, books in their own language. They have a small number of books written in the Persian language, from which, and from the songs sung by native bards, they take their traditions. Respecting their origin, an old Persian volume, in the possession of the Dûmbki chief of Lehree, in Kutch (Khelat), the acknowledged head of the Beloochee tribes, affirms, that "the country of the Belooch race was formerly Aleppo, in Arabia; and that they are descended from Mîr Hamza, son of Abdul Mahtab, who lived in Arabia in the time of Hazrat Imâm Husain, to whom they looked as their spiritual guide" (a). The traditions of the Beloochees are in accordance with the statement that they

(a) Notes on the Dera Ghâzi Khân District and its Border Tribes by R. B. J. Bruce, Esq. Selections from the Records of the Government of the Punjab and its Dependencies, p. 9.

are of Arabian extraction. The Beloochees were for ages a wandering people scattered about many countries, before they finally settled down in Beloochistan, Scinde, the Punjab, and other provinces, in which they now reside. The irregular habits which they acquired will partly account for the meagreness of their literature, and also for their ignorance.

They are divided into numerous tribes and clans, each tribe, or *tomun*, being under a chief, or *tomundar*; and each clan, or *para*, being subject to a superior, or *muqaddam*. The clans are sub-divided into septs, or *palli*, each having its head; and the septs again are split up into families. The *tomundar* and *muqaddam* are hereditary officers. "The constitution of the Belooch tribes," says Mr. Bruce, "is a sort of limited monarchy. The heads of sections and sub-divisions of sections are responsible to their chiefs. Thus there is a system of responsibility running through the whole body. From ancient usage the Beloochees look up to their chief, or *sirdar*; and if he is a man of common energy and ability, he has immense power over his tribe. Too often, however, from incapacity or laziness, they do not exercise their power; and the consequence is, that the tribe becomes disorganized. When the general interests of the tribe are at stake, they cannot act with impunity contrary to the wishes of the *muqaddams* or councils of the tribe" (a). The *tomundar* is well supported by his tribe, and receives a fifth part of the produce of the soil, and also a fifth portion of the spoils taken in war or on a predatory excursion. Much animosity subsists between the tribes, which is remarkable, considering that they are one and the same race. The families and clans of a tribe, however, live together in great amity and peace.

Physically there is a striking contrast between the Beloochee and the Pathân. The former is "a thin wiry man, while the Pathân is stout and able-bodied." He is distinguished for hospitality, and retains the custom, prevalent among the tribes of Arabia, of receiving the traveller into his house, and entertaining him, whether friend or foe. His method of fighting is peculiar, and much more efficacious than that of the Pathân. "The Belooch dismounts, and pickets his mare, and then enters the *melée*, sword and shield in hand; while the Pathân engages with his matchlock from a distance, if possible under cover, and seldom closes with his adversary" (b).

One excellent characteristic of this race is, the respect which they show to the female sex. This is well shown by Mr. Bruce. "In all their wars and blood

(a) Notes on the Dera Ghâm Khân District and its Border Tribes, by R. B. J. Bruce, Esq. Selections from the Records of the Government of the Punjab and its Dependencies, p. 13.

(b) *Ibid.*, p. 13.

feuds, which they carry on with the most implacable enmity," he remarks, "they never molest women or children. When the alarm is given in a village that the enemy is near, the men fly with their flocks up the nearest hill, while the women and children remain in the village. Finding the prey flown, the invading party enter the hamlet, have a conversation with the women, smoke their hookahs, and then return without committing any outrage. When circumstances on the frontier prevent the Beloochees inside the border from going into the hills, they have no hesitation in sending in their women; and at all seasons of the year large parties of Belooch women are found wandering fearlessly about the hills, pulling the dwarf palm, or collecting fuller's earth." This contrasts strongly with their treatment of women when suspected of immorality. "They are very jealous of their women; and if they find them holding intercourse with any other man, they generally murder both parties. In the hills it is a common custom to murder the man, and tell the woman to go and hang herself, which she does. Thus the Beloochees under British rule consider that the greatest grievance they are subject to is, our laws about adultery; and that in this one matter it is very hard that they should not be allowed to take the law into their own hands, as, from their customary sensitiveness or shame, they are precluded from bringing their cases into our law courts" (a).

Although Mahomedans, the Beloochees are free from religious bigotry and fanaticism. They belong to the Suni sect. So great is their laxity in religion that they pay "little attention to fixed times of prayer, pilgrimages, alms, tithes, fasts, and so forth;" and delight in the chance of their religious ceremonies being vicariously performed. For instance, the chief is able to keep the Ramzân fast not merely for himself, but also for the whole tribe. On the other hand, they are prone to superstition, and believe in omens, flights of birds, astrology, lucky days, charms, ghosts, and the like.

The Beloochees have many fine qualities; and by reason of them are greatly superior, on the score of virtue, to the Pathân race. They are faithful and truthful, and, as has been already stated, are kind and considerate in their treatment of women. "The Afghans (or Pathâns) swore not to molest our troops when retiring from Cabul; and the result is known. The Beloochees (of the Murree tribe) swore to keep faith with Captain Brown and his garrison in Kahun; and escorted them safely to the plains of Kutchee, although quite at their mercy, and dependant

(a) Notes on the Dera Ghâzi Khân District and its Border Tribes, by R. B. J. Bruce, Esq. Selections from the Records of the Government of the Punjab and its Dependencies, pp. 14, 15.

on them even for water" (a). They have also their bad qualities. Arrogance is one; contempt for honest labour is a second; readiness to take offence is a third. They are, however, improving; and many of them are trying their hands at agriculture, and are gradually overcoming their national antipathy to this means of obtaining a livelihood (b).

Section I.—The Mazârî Tribe.

This tribe inhabits a small tract of country, forty miles long by twenty broad, the principal town of which is Rajhan, where the chief resides, one hundred and ten miles distant from Dera Ghâzî Khân. On one side are the hills, and on the other, the Bhawalpore State, while a considerable portion of the territory is dense jungle, through which flow several streams connected with the Indus.

Formerly, the Mazârîs were a turbulent race, and even now do not bear a good character with British officials. They have been kept in order, however, and their warlike spirit has been repressed, mainly by the skill and energy of Imâm Bakhsh Khân, uncle of the Chief, Shere Mahomed Khân. He is the acting chief of the tribe, and for his good offices has been made an Honorary Magistrate by our Government. "He has never spared his own clansmen," says a late Deputy Commissioner of Dera Ghâzî Khân, "but has invariably seized them, and sent them up for punishment. Few men have ever had so difficult a task to perform in its way as that which Imâm Bakhsh Khân has accomplished. In an isolated position, thrown on his own resources, tempted by natural prejudices to favour his clansmen, and cover their offences, with enemies within the tribe, (not the least difficult to contend against being his own nephew, the hereditary chief of the tribe,) he has always endeavoured to carry on his duties without fear, favour, or affectation" (c).

By reason of "its numbers, position, and connexions," says Mr. Bruce, this tribe is "one of the most, if not the most, important tribe on the whole frontier." It is divided into four great branches, the Beluchani, Rûstainani, Masidani, and Sargani, which are again sub-divided into fifty-seven clans, as follows :—

First Branch.—The Beluchani Clans.

1. Gulsherani.	4. Machiani.	8. Hybutain.
2. Mistakani.	5. Hyderanzye.	9. Radani.
3. Azadani.	6. Sandazye.	10. Batilani.
	7. Khodadani.	

(a) Notes on the Dera Ghâzî Khân District, by R. B. J. Bruce, Esq., p. 14.

(b) See the Chapter on the Tribes and Castes of Sindh—the Beloochees—Vol. III, yet to be published.

(c) Memorandum on the Belooch Tribes in the Dera Ghâzî Khân District, by Captain C. Minchin, formerly Deputy Commissioner of Dera Ghâzî Khân, pp. 26, 27.

Second Branch.—The Râstamâni Clans.

1. Pukani.	8. Shabakani.	16. Golab.
2. Murani.	9. Minglani.	17. Lalani.
3. Adiani.	10. Dhaiwani.	18. Gulani.
4. Haiwani.	11. Suiwani.	19. Esam.
5. Bangrani.	12. Nazani.	20. Gulrain.
6. Abdulani.	13. Chaunglani.	21. Bannû.
7. Kaiserani.	14. Zumkani.	22. Tâlpûr.
	15. Meiani.	

Third Branch.—The Masidani Clans.

1. Sclatani.	9. Wohani.	17. Markani.
2. Loolani.	10. Nozkani.	18. Pûhitani.
3. Dûlani.	11. Lutani.	19. Isani.
4. Nukani.	12. Hamani.	20. Joar Kain.
5. Sunjani.	13. Sunja.	21. Sumlani.
6. Schalaf.	14. Gerani.	22. Rûrkalli.
7. Sandani.	15. Takerani.	23. Shulani.
8. Shakija.	16. Bhamberani.	

Fourth Branch.—The Sargani Clans.

1. Sargani.	|	2. Jallon (a).
-------------	--	----------------

Section II.—The Drîshak Tribe.

The Drîshaks affirm that the Mazârîs preceded them in the occupation of the plains. They profess to be descendants of Hath, the son of Jelal. This is a frontier tribe, and occupies the land to the south of the Gûrchânîs, between the Pitoke Pass to the north and the Shori Pass to the south, situated entirely on the plains. The chief exhibits praiseworthy energy in "making new cuts from canals, and bringing new land under cultivation." The tribe is divided into six branches and twenty-three clans, as follows :—

First Branch.—The Kurmani Clans.

1. Kirmani.	|	3. Mandwani.
2. Nûkani.	|	4. Isani.

Second Branch.—The Mingwani Clans.

1. Mingwani.	|	2. Malwani.	|	3. Ahmdani.
--------------	--	-------------	--	-------------

Third Branch.—The Gunefaz Clans.

1. Sandani.	|	2. Gamdani.
-------------	--	-------------

Fourth Branch.—The Sargani Clans

1. Brohmani	3 Arshwani.	5 Kattuhai
2. Mohmdani.	4 Mitani	

Fifth Branch.—The Arhani Clans

1 Arhani.	4. Mazarani	7 Marani—main
2. Chûtani.	5 Maridani	8. Mazzeiani
3 Naitani.	6 Phaitani.	

Sixth Branch.—The Jiskani Clan

1. Jiskani (a).

The chief of the tribe belongs to the Kirmani branch. The Drîshaks have a reputation for dauntless courage, and for great expertness in the use of the sword "The tribe is immensely scattered in all the villages between Asnee and Booli-wala, in the Jampore Tahsil; and consequently it takes a long time for them to collect. Another serious disadvantage which the Drîshaks labour under, is that most of their estates are situated in the *jaghîre* of Shah Newas Khân, who takes the revenue in kind, and does not allow them to touch the crop till the harvest is thrashed out. This is peculiarly irritating to the Beloochees, who are always accustomed to pull the stalks which do not bear grain for their cattle" (b). Formerly, all the land of the Drîshaks was cultivated by Jâts, who paid their landlords certain dues for the same (c).

Section III.—The Gûrchânî Tribe.

This tribe lies on the northern frontier, next in position to the Drîshaks. They occupy the country at the foot of the hills, for a distance of upwards of thirty-five miles, with the Pitoke Pass on the south, and the Koorab Pass on the north. They have hereditary right to the Minree and Dajal mountains, to the Shum Plain, and to one-half of the Phylaunie Plain. Many of the tribe live in a wild tract lying between Tibbee and Chotee Bala, and are known as Pachad Gûrchânîs. The Dûrkânî and Lishârî clans are principally found on the Dragal and Marree hills. The Bûgtîs, Murrîs, and Khetrans are on the borders of the possessions of the Gûrchânîs, while the small tribe of the Tibbî Lûnds occupies a tract in the very midst of the Gûrchânîs, and so separating them into two portions.

These people are only half Beloochees, and, according to one tradition, are descended from an alliance formed between the Beloochees and a family of the

(a) Notes on the Dera Ghâzi Khân District, by R. B. J. Bruce, Esq., p. 31.

(b) *ibid.*, p. 34.

(c) Major Pollock's Report, p. 20.

Deh caste. But there is another tradition current, which appears a more probable story. It is said that their common ancestor was Gorish, the great-grandson of Bhaung Singh, a Hindoo Rajah who ruled over Niramkote, or Hyderabad, in Scinde, when the Arabs seized that country, and was compelled by them to embrace the Mahomedan religion. Doda, the father of Gorish, married Massamat Bibi Maga, daughter of Mir Shabak, a Rhind Belooch chief. Gorish himself had four sons, from three of whom, namely Shabak, Kalil, and Hoti, the Shikanî, Khalîlânî, and Hûtwânî clans, have sprung; the remaining clans of the tribe,—that is, the Lishârî, Dûrkânî, Pitâfî, Jiskânî, Bazrânî, Chang, Surânî, and Hûlwânî,—are Rhind Beloochees, who joined the Gorish confederacy in the formation of the Gûrchânî tribe, which word is pronounced by themselves Gorishânî.

The Gûrchânîs are a warlike race, and at one time gave the British Government great trouble. Some of the clans, such as the Pitâfî and Lishârî, were notorious thieves and highway robbers. Others had been long accustomed to border raids and combats. Moreover, the chief of the tribe had, from various causes, become very poor, and consequently was envious of his richer neighbours. The Dûrkânîs, a pastoral people, had a character for peaceableness, except when they came into collision with their old enemies, the Laghârîs. But a great and satisfactory change has come over the tribe, owing chiefly to the generous treatment which it has received from the Government. Mr. Bruce makes the following observation, the importance of which in its bearing on the methods adopted by the Government in securing the good-will of the tribe, can hardly be overestimated. "It has been recorded by all the officers who have had experience of the Belooch tribe," he remarks, "that it is most politic, and in the interests of Government, to grant the Belooch chiefs the lease of the estates held by their kinsmen on light terms, and to allow them to collect the Government share of the produce (that is, the *mahsul*, or revenue,) in kind. It helps to keep up that chain which runs from the chief through the branches and sub-divisions of the tribe, thereby keeping up its organization intact, which is of the utmost value for the well-being of the frontier" (a).

The Gûrchânî is separated into eleven branches, embracing eighty-one clans, as follows :—

First Branch.—The Shikanî Clans.

1. Jallubani.	4. Mankani.	7. Babulani.
2. Shikanî.	5. Dodani.	8. Mittani.
3. Bakkanani.	6. Mehani.	

(a) Notes on the Dera Ghâzi Khân District, by R B J. Bruce, Esq., Punjab Selections, p 50. See also Memorandum on the Belooch Tribes in the Dera Ghâzi Khân, by Captain O Minchin, pp. 21—24.

Second Branch.—The Khalilani Clans.

1. Bakerani.	|	2. Bahadurani.	|	3. Gorpatani.
--------------	--	----------------	--	---------------

Third Branch.—The Lishâri Clans.

1. Jallubani.	|	6. Ghoramani.	|	11. Gabûl.
2. Badolani.	|	7. Mordani.	|	12. Sandlani.
3. Gûrkani.	|	8. Gishkori.	|	13. Faujlani.
4. Bangalani.	|	9. Nihalani.	|	14. Shahwani.
5. Jamrani.	|	10. Turkhani.	|	15. Hakdadani.

Fourth Branch.—The Bazîr Clans.

1. Mapûrwani.	|	3. Dalalani.
2. Pabadani.	|	4. Brahmani.

Fifth Branch.—The Pitâfi Clans.

1. Jarwani.	|	4. Brahmani.	|	8. Thalrani.
2. Hutman.	|	5. Matakani.	|	9. Imagrani.
3. Katalani.	|	6. Janglani.	|	10. Goki-bawani.
	|	7. Sarmorani.	|	

Sixth Branch.—The Chang Clans.

1. Mawani.	|	3. Kingani.
2. Ahmdani.	|	4. Kohanani.

Seventh Branch.—The Jiskani Clans.

1. Dadani.	|	3. Kingani.	|	5. Dilshadani.
2. Fatteyani.	|	4. Fanjwani.	|	6. Gharam.

Eighth Branch.—The Sarani Clans.

1. Harwani.	|	3. Musani.
2. Mirkani.	|	4. Sawani.

Ninth Branch.—The Darkani Clans.

1. Nokani.	|	7. Atri.	|	13. Kahari.
2. Lingrani.	|	8. Gandagwalag.	|	14. Râaulkani.
3. Zahrani.	|	9. Zahadani.	|	15. Parkani.
4. Malohar.	|	10. Amrani.	|	16. Siahpagh.
5. Gatani.	|	11. Jandani.	|	17. Sulaimani.
6. Zabrani.	|	12. Aikani.	|	18. Nihalani.

Tenth Branch.—The Halwani Clans.

1. Wachani.	|	2. Bodani.	|	3. Matakani.
-------------	--	------------	--	--------------

Eleventh Branch.—The Hutwani Clans.

- | | | |
|--------------|--------------|-------------------|
| 1. Sanjani. | 3. Chatiani. | 5. Kasmani. |
| 2. Babulani. | 4. Manakani. | 6. Kalangani (a). |

Section IV.—The Lûnd Tribe.

The Lûnds, as already remarked, are settled in the heart of the Gûrchânî territory, and geographically divide the Gûrchânî tribe into two great sections, the northern and southern, the former being designated Pachad Gûrchânî, in contradistinction to the latter. The principal town of the Lûnds is Tibbî, where the chief of the tribe resides. The Lûnds are often called Tibbî Lûnds from their capital. The British Government has entrusted them with the charge of the Saragery, Gattee, Chunnee, Peir Choor, and Jhundumee Passes ; and makes them a yearly grant of three hundred rupees for the responsible service thus performed.

Formerly, great jealousy subsisted between the Lûnds and the powerful tribe of Gûrchânîs surrounding them ; and the two tribes were in perpetual feud. But now they live in peace and friendship with each other. The Lûnds are a well organized tribe, and, although few in number, have ever maintained an honourable position, and have commanded the respect, if not always the consideration, of neighbouring tribes. They are divided into three branches, and twenty-three clans, as follows :—

First Branch.—The Lûnd Clans.

- | | | |
|-------------|----------------|----------------|
| 1. Mahrani. | 4. Rhind Kani. | 8. Pashingani. |
| 2. Cholani. | 5. Kûndani. | 9. Ganjarani. |
| 3. Shibani. | 6. Kamalani. | 10. Mebhvani. |
| | 7. Chandia. | |

Second Branch.—The Rhind Clans.

- | | | |
|----------------|--------------|--------------|
| 1. Perozshani. | 3. Amdani. | 5. Daultani. |
| 2. Kumalani. | 4. Sidhkani. | |

Third Branch.—The Koseh Clans.

- | | | |
|---------------|--------------|-----------------|
| 1. Bashimani. | 4. Jindiani. | 7. Alwani. |
| 2. Shiwani. | 5. Sidhwani. | 8. Mirzani (b). |
| 3. Sammadani. | 6. Kanjiani. | |

A few Lûnds are found at Delhi.

(a) Punjab Government Selections, pp. 40, 41.

(b) Punjab Government Selections, New Series, No. II, p. 53.

Section V.—Laghârî Tribe.

These also are on the northern frontier, and inhabit the country from the Sukki Surwur Pass to the Koorch Pass in a southern direction, having charge of all the intermediate passes, for which they are remunerated by the Government by an annual grant of one thousand rupees. The tribe is of great influence and strength. It is intimately connected with the Khetran tribe, with which it has intermarried; and the two tribes unitedly constitute a powerful community. It has also amicable relations with every other large tribe (a).

The Laghârîs took their country from the Amdânîs. Their principal villages are Chotee (where the *tomundar*, or chief, resides), Bala Manka, Viddore, Guddair, Toonea, Bukkerwah, and Khora Booglani; and their country extends from Viddore to Gungehur, between Chotee Balla and Hurrund. The Tâlpurs, who formerly ruled over Scinde, are a branch of this tribe, and separated from it upwards of a hundred years ago. The estates of the Laghârî chief have been greatly extended and improved of late years, owing to his energy and enterprise. He has extensive property also among the Khetrans, and may be regarded as one of the wealthiest and most important chiefs of the entire district.

The tribe consists of four branches divided into fifty clans, as follows:—

First Branch.—The Allani Clans.

1. Allani.	9. Tâlpur.	17. Mitwani.
2. Changwani.	10. Bozdar.	18. Moridani.
3. Brinani.	11. Mihwani.	19. Chyumi.
4. Sharti Brinani.	12. Andawani.	20. Chandni.
5. Jagiani.	13. Surajani.	21. Yakuni.
6. Husnani.	14. Ahmedani.	22. Khalilani.
7. Jelalagani.	15. Gabûl.	23. Maulagani.
8. Sanjani.	16. Sanwani.	

Second Branch.—The Haddani Clans.

1. Kallû.	5. Sumailani.	10. Sharani.
2. Diviani.	6. Hajowani.	11. Ahmdani.
3. Asarani.	7. Shahwani.	12. Bushwani.
4. Hybani.	8. Bjarani.	13. Shabani.
	9. Zunglani.	

Third Branch.—The Bâglani Clans.

1. Bâglani.	4. Alladani.	7. Diviani.
2. Kalleri.	5. Mangrani.	8. Bhaglani.
3. Massowani.	6. Dadwani.	9. Asarani.

(a) Major Pollock's Report, p. 16.

Fourth Branch—The Hybatani Clans.

1. Hybatani.	3. Sarjani.	5. Sorani (a)
2. Rûstumani.	4. Badoi	

Some members of this tribe are found in various parts of the Punjab Province, especially in Mooltan, Lahore, and Umballa.

Section VI.—The Bûgtî or Zirîkani Tribe.

The territory inhabited by this tribe stretches along the frontiers of Scinde in the south, touches the land occupied by the Marrîs and Gûrchânîs in the north, those of the Mazârîs and Drîshaks in the east, and Kutchee, in the Khelat State, in the west. Its chief town is Dun Bibrock on the Sihafbudy, the residence of the chief.

The Bûgtîs are a warlike people, and for many years indulged their propensities in perpetual conflicts with neighbouring tribes, such as the Marrîs, Mazârîs, Drîshaks, and others. So constant and so daring were their depredations formerly, that, on several occasions, troops were sent against them by the British Government. At one time Sir Charles Napier proclaimed the whole tribe as enemies, and "issued proclamations, offering a reward for any Bûgtîs brought in dead or alive. So bold did they become, that in 1846 a body of about twelve hundred Bûgtîs penetrated into the plains of Scinde, and plundered the country round Meerpoor to within about sixteen miles of the city of Shikarpoor, a distance of nearly seventy miles; and carried off with them an immense booty consisting of nearly fifteen thousand head of cattle" (b). At length their power was broken, partly by a force under the command of Lieutenant Merewether, and partly by the Marri tribe, which on two occasions made a fearful slaughter among them. Yet in 1858 they had so far recovered their numbers and strength as to be able to make a formidable raid on the Marri territory, and to encounter a large body of this tribe, which they defeated, with severe loss to themselves as well as to their foe. For several years after this event the two tribes were in frequent collision.

The Bûgtî tribe is an offshoot of the Rhind Beloochees, and is nominally in subjection to the Khan of Khelat.

It is divided into six branches, as follows :—

First Branch.—The Reheja Clan

I. Raheja.

(a) Notes on the Dera Ghâzi Khân District, by R. B. J. Bruce Esq. Punjab Government Selections, New Series, No. II, pp. 58, 59

(b) *Ibid.*, p. 67.

Second Branch.—The Nâthani Clans

These clans have two divisions, the Perozânîs and the Zamkanîs

The Perozani Division

1 Raham Khanzye	4. Shalwanî	7 Bîgîmî
2 Pajlar.	5 Dhamgianî	8 Ramazyç
3 Jakianî	6 Mahlanî	9 Rohlanî

The Zamkanî Division.

1 Kamkanî.	3. Mehîmzyç
2 Shambianî.	4 Andianzyç.

Third Branch.—The Mussâni Clans

Two divisions : the Bakhshwâni and the Jaffarânî

The Bakhshwâni Division

1. Gulshunzye.	3 Dîhîmî
2. Segianî.	4 Jeskanî

The Jaffarânî Division.

1. Jaffarânî.	3. Sûnderânî.	5. Sûkîkî.
2. Nuzîânî.	4. Gurânî.	6. Nukânî.

Fourth Branch.—The Kalpûi Clans

1. Padlanî.	3. Balûlanî
2. Hûlkânî.	4. Hamzanî.

Fifth Branch.—The Phong Clans.

1. Shong.	2. Haymanî.	3. Mûndianî.
-----------	-------------	--------------

Sixth Branch.—The Riazî or Shambanî Clans.

Three divisions : the Riazî, Shambanî, and Saidanî

The Riazî Division.

1. Mirzanî.	2. Hamzanî.	3. Mihrianî.
-------------	-------------	--------------

The Shambanî Division.

1. Gadai.	2. Rahmlanî.
-----------	--------------

The Saudani Division

1. Tanjwani	3. Pūjdaī	6. Michobai
2. Tiksaī.	4. Riāzye	7. Pabai (a)
	5. Shūngwani.	

Section VII.—The Marrī Tribe.

These also professedly pay allegiance to the Khan of Khelat. "They occupy the hills," says Mr. Bruce, "which form the extreme northern frontier of his territory; and hold, with respect to him, more the position which the independent hill tribes on our frontier do with regard to the British Government than that of subjects towards their rightful sovereign. Thus for years they have committed constant raids into his territories, coerce as well as conciliatory measures having been used from time to time to keep them in order (b). Their country is divisible into four portions. The first is that of Kahun Khas, which they originally possessed. The other three they acquired by force. One of these is Mundahī, consisting of three towns, Mundahī, Khwat, and Badun, each being watered by a perennial stream. This tract was taken from the Barozye Pathāns. The second and third,—namely Juntallī, Phylawur, and Nissao,—formerly belonged to the Hagani, but was seized by the Loharani tribe, and from them passed into the hands of the Marrīs. They have also purchased lands at Kolee of the Zirkans, a small and feeble tribe.

The geographical boundaries of this tribe are these. To the north are Pathān tribes, such as the Makhianīs, Marechīs, and others; to the south is the Būgtī tribe; to the east are the Khetrans and Gūrchānīs; and to the west is Kutchee.

For years the Marrīs, like the Būgtīs, set the British Government at defiance, and were constantly engaged in plundering expeditions across the border. Nor were they easily subdued; on the contrary, at one time they gained completely the upperhand in the collision which took place between ourselves and them. A force under Major Chibburn was compelled to retreat, and was badly cut up on its return march, eighty of his men being taken prisoners; while another under Captain Lewis Brown, known afterwards as Kahun Brown, although successful in his attack upon the tribe, was nevertheless so closely besieged in the town of Kahun, which he had captured, that, running short of provisions, he was obliged to come to terms with the enemy, and to surrender himself and his troops into their

(a) Notes on the Dera Ghāzi Khan District, by R. B. J. Bruce, Esq. Punjab Government Selections, New Series, No. II, pp. 64, 65

(b) *Ibid.*, p. 68.

hands. The Marrîs behaved nobly in the transaction, and escorted the British force safely to Poolegi. "Government was much pleased with the Marrîs for the way in which they behaved to Brown and his party, and sent them letters of acknowledgment, inviting them to come in. A deputation of the headmen of the tribe came to Lehree, where they received *khilluts* (robes of honours)." Still the Marrîs were not inclined to abandon their old bad habits; and long continued to give trouble to the British Government. Of late years a different policy has been pursued with them than that which was formerly maintained, and the result has been eminently satisfactory. Mr. Bruce observes, that "from a perusal of the works and notes of Sir Charles Napier and General Jacob, and of the political correspondence of the Upper Scinde and southern Derajat Frontiers, it will be seen that the Marrîs and Bûgtîs have always been a great thorn in the side of the political officers on both frontiers; while for the last three years (1870) they have given little trouble, and from being enemies to law and order, have turned into staunch friends and allies" (a).

The tribe has three branches, exclusive of the Mazaranîs, who, although of pure Marrî blood, may be now regarded as a separate tribe. The three branches with their clans are as follows :—

First Branch.—The Ghazeni Clans.

1. Bahawalzye.	4. Esauani.	7. Ladwar.
2. Mohandani.	5. Mozandagani.	8. Chilgari.
3. Langani.	6. Tiugiani.	9. Alliani.

Second Branch.—The Loharani Clans.

1. Kanderani.	3. Shirani.
2. Gûsarani.	4. Mohandani.

Third Branch.—The Bijarani Clans.

1. Kalandorani.	4. Rahmkani.	7. Kilwannî.
2. Sâmranî.	5. Pâdi.	8. Purdadani.
3. Salarani.	6. Kangerahi.	9. Shaheja (b).

Section VIII.—The Mazaranî Tribe.

These are now a distinct tribe, although in reality they are a branch of the Marrîs, from whom they separated many years ago. They occupy the country

(a) Notes on the Dera Ghâzi Khân District, by E. B. J. Bruce, Esq. Punjab Government Selections, New Series, No. II, pp. 19, 20.

(b) Ibid. p. 21.

to the west of Sewi, on the Bolan Pass. They still, however, pay a tribute yearly to the *tomundar*, or chief, of the Marri tribe, consisting of the '*panjak*' or a fifth of the plunder they may acquire. In other respects they are altogether independent of him (a).

Section IX.—The Khetran Tribe.

The Khetrans are not pure Beloochees. The original Khetran stock has received additions from other tribes, some of which are Beloochees, while others are Pathâns. Still, the divisions of the tribe, though called by one name, do not intermingle, but preserve their individuality. They are an independent people, and are situated between the Bozdar tribe in the north, and the Marri tribe in the south. The Pathân tribes of Shahdozye, Mousa Kheyl, Zirkan, and Loom are on the west; and the Laghârî and Gûrchânî tribes, on the east. The tribe consists of four principal branches, the Gunjara or Khetran Proper, the Dariwal, the Hussaini, and the Nahur, each of which has a separate history. The *tomundar* lives at Barkhan, the chief town.

First Branch.—The Gunjara or Khetran Clans.

These are in two divisions, the Esablatta and Ballait.

The Esablatta Division.

1. Mazarani.	5. Rusimani.	9. Esubani.
2. Jogiani.	6. Kotri.	10. Bhorawani.
3. Bibiani.	7. Mohmah.	11. Chakrani.
4. Hoshiani.	8. Sadderani.	

The Ballait Division.

1. Isaiani.	4. Salarani.	8. Luma.
2. Jamalani.	5. Jehanani.	9. Marrani.
3. Hosaini.	6. Zekrani.	10. Salach (b).
	7. Lanjani.	

The Khetrans affirm that they are descended from Tirni and Atman Kheyl Pathâns, and that their name is derived from the word *khathi*, which in their dialect means cultivation, a name which they have acquired since coming to Barkhan. The country of their forefathers is Khorasan, on quitting which they first inhabited Dera Ishmail Khan, and then Vehowah, which territory they took

(a) Notes on the Dera Ghâzi Khân District, by R. B. J. Bruce, Esq. Punjab Government Selections, New Series, No. II, p. 71.

(b) *Ibid*, p. 84.

from the Magessi and Syal tribes. In the time of the Emperor Akbar they brought themselves into collision with that monarch, and abandoning Vehowah fled for safety to the hills, to Barkhan or Barkhum, their present abode. Afterwards some returned and re-occupied Vehowah, which is still in the possession of the tribe. This branch is commonly called Ganjara, the ancestor of the chief's family.

Second Branch.—The Dariwal or Chacha Clans.

- | | | |
|------------|-------------|----------------------|
| 1. Chacha. | 3. Dahmani. | 5. Wagga and Towani. |
| 2. Saman. | 4. Lalla. | 6. Matt. |

These have sprung from the Dadai Belooch tribe, of the same family as Ghazî Khân. "They formerly lived," it is said, "at Dera Ghazî Khân, but, on account of some tribal quarrel, removed thence, and settled at Kukni in the Khetran country; and the Khetrans made over to them the lands which they at present occupy, which were at the time lying waste"(a).

Third Branch.—The Hussaini Clans.

- | | | |
|---------------|-------------|---------------|
| 1. Shamirani, | 3. Patwani. | 5. Mahrafani. |
| 2. Jamiani. | 4. Shebani. | 6. Tigan. |

More than one-half of this branch dwell with the Shahdozye Pathâns, the rest being in communion with the Khetrans. They are pure Beloochees, and formerly were a separate tribe, at which time they occupied the Nisao and part of the Imtalli and Phylawar plains, lying between the Khetrans and Marris. Addicted to depredations on the Marris, this tribe obtained the assistance of the Khan of Khelat, who so destroyed their power that they were obliged to abandon their country to the Marris, and to seek the protection of the Shahdozye Pathâns and the Khetrans (b).

Fourth Branch.—The Nahur Clan.

1. Nahur.

The Nahurs once ruled over Hurrund, but being completely overthrown by the governors of Dera Ghâzi Khân, with whom, like the Hussainis, they were in constant collision, they fled from their country, and settled among the Khetrans, a few only remaining behind at Hurrund.

(a) Notes on the Dera Ghâzi Khân District, by R. B. J. Bruce, Esq. Punjab Government Selections, New Series, No. II, pp. 84, 86.

(b) *Ibid*, pp. 85, 87.

The Khetrans of the present day are not inclined to war, but are industrious agriculturists. "The peculiar features of their country," observes Mr. Bruce, "which is composed of a succession of large valleys lying between parallel ranges of hills, the soil of which is of the most fertile description, renders their occupation a most remunerative one, and makes them the wealthiest tribe on the whole of this frontier. Grain is generally selling much cheaper with the Khetrans than it is in British territory. The consequence is, that the neighbouring tribes buy from them. And hence it is that, although they sometimes have quarrels with them, they cannot afford to keep them up long" (a). The valleys in the Khetran country are very picturesque, and are well watered by provincial streams descending from the neighbouring mountains. They are bestudded with mud forts, each the centre of a tract of cultivation.

There is a close union subsisting between the Khetrans, Bûgtîs, and Laghârîs. All the intercourse of the Government with the Khetrans is carried on through the instrumentality of the Laghârîs. Although so peaceably inclined, yet they have frequently provoked the displeasure of the British Government. The reason of this is to be found in the singular fact, that although not a plundering tribe themselves, they are the recipients of almost the whole of the property stolen from this and the Scinde frontier; and afford protection to absconded criminals and others, whom they are glad to allow to fight and plunder for them (b). As, however, their country is entirely exposed, they are completely at the mercy of the Government, which can at any time compell their submission. This they well understand. Moreover, it is to their interest to keep on good terms with us, as much of their trade is carried on in British territory.

In addition to these four branches of the Khetrans, there is another branch, styled Sanghar Khetrans, who live entirely on the plains, and, although originally of the same tribe, have ceased to hold intercourse with their brethren on the hills (c).

Section X.—The Kosah Tribe.

This is a large and powerful tribe of Beloochees. They held lands in the Khelat State at Sewi Dadur and Khanpore, at the first settlement of the Beloochees in that country. On occasion of the Emperor Humayun passing through

(a) Notes on the Dera Ghâzi Khân District, by R. B. J. Bruce, Esq. Punjab Government Selections, New Series, No. II, p. 87.

(b) *Ibid*, p. 87.

(c) Report on the Dera Ghâzi Khân District, by Major Pollock, p. 4. Punjab Government Selections, Vol. IV, No. 4.

Dera Ghâzi Khân on his way to Delhi, the Kosahs attached themselves to him, and fought on his side. Afterwards he bestowed on them the lands of Soanee and Miani, at Hyderabad, in Scinde, where the chief portion of the tribe settled, and their descendants are still found. Other members of the tribe, about the same period, entered Dera Ghâzi Khân, and took up their abode in Koh Kuleid, on the frontier. Their leader, Batil Khân, married a woman of the Mirani Beloochee tribe. Subsequently they retired to the plains, where they now reside. "When Batil Khân left the hills he was joined by Yaroo Khân, of the Isain section of the Khetrans, with a large number of his followers. Since then the Isains have been a part of the Kosah tribe, of which they form the largest section" (a). Batil and Yaroo are towns built by Batil Khan and Yaroo.

In 1859 Major Pollock said of this tribe, that "there never was such a house divided against itself as the Kosah tribe. Each little family seems to have its petty dissensions. The faults of the race seem exaggerated in them; and a Kosah, who has not been in jail for cattle-stealing, or deserved to be, who has not committed a murder or debauched his neighbour's wife, or destroyed his neighbour's landmark, is a decidedly creditable specimen; and if added to this, he be out of debt, he is a perfect marvel" (b). Formerly the Kosahs, and their neighbours the Bozdars, were at constant feud. Before their country was annexed a Bozdar came to their chief claiming his hospitality, and suddenly endeavoured to kill him. The chief was saved by the courage of a favourite dog, which flew at the scoundrel's throat, who quickly escaped from the house. A dozen Bozdar lives atoned for the insult thus offered to the chief (c). This tribe is divided into seven branches, as follows:—

First Branch.—The Baleil Clans.

- | | |
|-------------|------------|
| 1. Baleil. | 3. Jehani. |
| 2. Kumlain. | 4. Umrani. |

Second Branch.—The Mihrwani Clans.

- | | |
|--------------|---------------|
| 1. Mihrwani. | 3. Rakanwala. |
| 2. Kulleri. | 4. Chanda. |

Third Branch.—The Jaggal Clans.

- | | | |
|------------|-------------|-------------|
| 1. Jaggal. | 3. Shibani. | 5. Gûmrani. |
| 2. Ugani. | 4. Hajjani. | |

(a) Notes on the Dera Ghâzi Khân District, by R. B. J. Bruce, Esq., p. 22.

(b) *Ibid.*, p. 23.

(c) Major Pollock's Report, p. 14.

Fourth Branch.—The Jindani Clans.

- | | | | | |
|-------------|--|--------------|--|-------------|
| 1. Jindani. | \| | 2. Mihrwani. | \| | 3. Bûdhani. |
|-------------|--|--------------|--|-------------|

Fifth Branch.—The Jiawar Clans.

- | | | | | |
|------------|--|-------------|--|-----------|
| 1. Jerwar. | \| | 2. Lashari. | \| | 3. Dasti. |
|------------|--|-------------|--|-----------|

Sixth Branch.—The Isain Clans.

These have three Divisions : Yaru-wâlâ, Dillana-wâlâ, and Mâmûri-wâlâ.

The Yaru-wâlâ Division.

- | | | | | |
|-----------|--|------------|--|--------------|
| 1. Iâain. | \| | 3. Halati. | \| | 5. Tundwani. |
| 2. Kohl. | \| | 4. Koffi. | \| |  |

The Halati clan dwells inside the Viddore Pass.

The Dillana-wâlâ Division.

- | | | |
|-----------|--|------------|
| 1. Isani. | \| | 2. Jasela. |
|-----------|--|------------|

The Mâmûri-wâlâ Division.

- | | | |
|-----------|--|------------|
| 1. Isani. | \| | 2. Mâmûri. |
|-----------|--|------------|

Seventh Branch.—The Tûmi-wâlâ Clans.

- | | | |
|----------------|--|------------------|
| 1. Tûmi-wâlâ. | \| | 3. Zi-wâlâ. |
| 2. Bûjri-wâlâ. | \| | 4. Zunglani (a). |

Upwards of seven hundred Kosahs are at Ferozepore, and a few others are scattered about other districts of the Punjab.

Section XI.—The Sorî Lûnd Tribe.

These are not to be confounded with the Tibbî Lûnds. They are bounded by the Kasrânî tribe on the north, and the Kosah on the south. Formerly, the tribe was of little consideration, but ever since the siege of Mooltan, when it rendered important assistance to the British Government, it has gradually risen to a high position of influence and wealth. Its old chief, Fazl Ali Khân, was a man of energy and enterprise. At his own expense he cut a canal through his estates, which has proved a very successful and remunerative speculation. The headman receives the fifth of the produce of all the estates of the tribe, and is alone responsible to the Government for the revenue. He has charge of the Sorî Lûnd Pass, and is paid three hundred rupees annually for the services he thus performs.

(a) Major Pollock's Report, pp. 90, 91.

The tribe is divided into six branches, as follows —

First Branch—The Hydairi Clan.

1. Hydairi

Second Branch—The Bahlani Clans

- 1 Changwani. | 2 Sabzani.

Third Branch—The Zairani Clans

1. Nathwani. | 3 Sabzani
2. Juniwani. | 4 Gumrani.
5. Matwani.

Fourth Branch—The Gerozani Clans

- | | | |
|--------------|-------------|-------------|
| 1 Gerozani. | 5 Kamtani | 9 Mawani |
| 2 Mohamdani. \| | 6. Subani | 10 Gerozani |
| 3. Ladoh \| | 7. Bani. | 11 Lodani. |
| 4 Hâtvani. \| | 8. Dangwani | |

Fifth Branch.—The Nihani Clans

1. Nokani. | 2 Kaimani.

Sixth Branch.—The Gûichânî Clans.

1. Gûichânî. | 2. Sohani (a)

Section XII.—The Bozdâr Tribe.

An independent tribe, originally a branch of the Rhind Belooches. The word Bozdâr is derived from 'baz,' the Persian for goat, a term given to them on account of the vast herds of goats and sheep which they formerly kept. Their country stretches from the Sunghur Pass on the north, nearly to the Vidore Pass on the south, adjoining the Kasrânî tribe on their northern boundary, the Kosah and Laghârî tribes on their southern, the Pathân tribes of Mousa Kheyli, Jafir, and Soth on their western, and the plain tribes of the Lânds and Kosahs on their eastern. The Bozdârs are a scattered people, and little harmony subsists between their principal clans. Most of them reside between the first and second ranges of hills. They cultivate the land extensively (b).

The tribe was once notorious for its turbulent habits. On this account it was regarded with apprehension for many years by Mahomedan rulers of India,

(a) Major Pollock's Report, pp 98, 99.

(b) *Ibid*, p. 7.

before the English entered the country. By reason of its strength and inaccessibility, as it could with ease, in case of danger, take refuge in the hills beyond the frontier, these rulers thought it better to give the tribe a small annual grant in the way of subsidy, and keep it in humour and in friendly relations thereby, than to attempt its subjugation by force. This system was adopted by the British Government when the province came into its possession. An allowance of three hundred and sixty-one rupees was made to the chief, together with the use of certain wells rent-free. But as they persisted in their plundering raids on the plains, these grants were stopped, and eventually it was found necessary to send a strong force against them. The Bozdârs made a gallant resistance, but were at last completely subdued. They have since mended their ways, and have had their rent-free wells restored, while the chief of the tribe on one occasion received from the Government a *khillut*, or robe of honour, of the value of two thousand five-hundred rupees, for important services which he had rendered (a).

The Bozdârs are divided into nine principal branches, as follows :—

First Branch—The Dûlâni Clans.

1. Shahdîmanî.	4. Bhalanî.	8. Thorîmadanî.
2. Kayanî.	5. Bahoduranî.	9. Sobîanî.
3. Mitanî.	6. Azmanî.	10. Mirkanî.
	7. Changwanî.	

Second Branch—The Jalani Clans.

1. Jalani.	2. Azganî.
------------	------------

Third Branch.—The Ladwanî Clans.

1. Ladwanî.	3. Shahdanî.	5. Dînurânî.
2. Gahmanî.	4. Dîgalanî.	6. Baskanî.

Fourth Branch.—The Jafferanî Clans.

1. Jafferanî	3. Pulatanî.	5. Parnanî.
2. Janglanî	4. Sodranî.	6. Sohdanî.

Fifth Branch.—The Golamanî Clans.

1. Momdanî.	4. Musanî.	8. Banganî.
2. Nawandî.	5. Byuranî.	9. Jath.
3. Malighanî.	6. Nandwanî.	10. Mulganî.
	7. Mingwanî.	

(a) Mr Bruce's Notes, pp. 104—106.

Sixth Branch —The Rûstmanî Clan

1 Rûstmanî

Seventh Branch —The Chakranî Clans

1 Chakranî. | 2 Admanî

Eighth Branch —The Sibanî Clan.

1 Sibanî

Ninth Branch —The Shahwanî Clans

1. Shahwanî	|	3 Musanî.
2. Dinranî	|	4. Admanî (a)

Section XIII.—The Kasrânî Tribe.

The Kasrânîs occupy the most northerly position of all the Belooch tribes. They are divided into seven great branches, spread over three tracts of country,—namely, the district on the border lying between Kot Kusrani and Vehowah; the adjoining hills over the border; and a portion of Dera Ishmail Khan. Their country is forty miles in length, and has twenty-one passes, the most northerly of which, the Kowrah Pass, is opposite Dowlutwalla, while the remaining twenty are all on the Ghâzi Khân border (b).

In his "Memorandum on the Belooch Tribe" Captain Minchin has made some sagacious observations respecting the management of this and of other Belooch tribes, which have met with the approval of all the officers who like him have had charge of border tribes, and which therefore ought to be recorded for general information. "Amongst the Belooch tribes," he remarks, "the question of maintaining the position and influence of the chiefs is, in my opinion, one of paramount importance, both in the interests of the tribe and of Government. The tribes are subdivided into sections or families, each governed by its own headmen, who are again responsible to the chief for the conduct of their sections. In all police cases, the chief, through their agency, is able to trace out the offenders, and enforce their surrender to Government, whether residing in British territory or beyond the border. The members of the tribe willingly submit themselves to the guidance of their chiefs; and if he is a man of common energy and prudence, he is able to govern the tribe completely. No police measure could ever equal this

(a) Mr. Bruce's Notes, pp. 102, 103.

(b) Letter from Major Nicholson, Deputy Commissioner, Dehra Ishmail Khan Punjab Government Selections, Vol. IV, No. 4, 1881.

paternal form of government. To enable the chiefs to maintain their influence, it is absolutely necessary that they should be provided with ample funds to exercise that liberal hospitality which is as much regarded by the Beloochees as the Arabs, from whom they are descended. If a chief is unable from poverty or other causes to exercise the customary hospitality, he at once loses his prestige ; the tribe soon becomes disorganized ; the several sections remain intact, but they lose their clan feeling ; and the general control is lost for a time. Under these circumstances, a bad chief is better than none at all. On these grounds, I advocate that, in the general interests, it would be most politic to grant these Belooch chiefs the lease of the estates held by their kinsmen on light terms, allowing them to collect their shares in kind. Their position is very different from that of jaghirdars. Their interests are so bound up with those of their kinsmen, and the necessity of maintaining their influence is so great, that there need be no fear of any oppression or extortion on their part ; while the fact, that they have the power to receive a fixed share of every holding, and to remit any portion, is the strongest hold they could possibly have over their clansmen" (a) After quoting this important statement, Mr. Bruce, in his Notes on the Dera Ghâzi Khân District, adds . " The plan adopted by the Scinde Government with the Mazâris, and by the Seikhs with the Gûrchânîs, appears to be a most appropriate one,—namely, remitting half share of the Government demand in favour of the chief, which he was permitted to collect from his clansmen in kind. If one uniform plan for all the Belooch tribes on this principle is adopted, it will prevent one tribe thinking that it has been hardly treated with regard to another. At present there are many men enjoying more than their just share of the profits, and whose interest it is to keep their tribes disorganized ; and who therefore will oppose a proper arrangement. These remarks are applicable to all the Belooch tribes" (b).

A much larger portion of the Kasrânî tribe lives beyond British territory than within its borders, which circumstance would increase the difficulty of managing the tribe, in case of disturbance, especially as the clans on the plains and those of the hills are bound together by mutual sympathy and interest. In an emergency of this nature, the chief and headmen must be held responsible for repressing any disorder in the tribe itself, or in any of its branches.

(a) Memorandum on the Belooch Tribes, by Capt C Minchin, formerly Deputy Commissioner of Dera Ghâzi Khân Punjab Government Selections, New Series, No 3, pp. 3, 4

(b) Notes on the Dera Ghâzi Khân District, by R B J Bruce, Esq Punjab Government Selections, New Series, No 9, p 113.

The branches and clans of the Kasrânî tribe are as follows :—

First Branch.—The Lashkarani Clans.

1 Massiwani.	5. Bohani.	9 Abrani
2 Ranjani	6. Bakhshani	10 Banjani
3 Danani	7. Tûtani.	11 Gazani
4. Mindwani.	8. Haulani.	12 Mahomdani

Second Branch.—The Râstumani Clans

1 Râstumani.	3. Khandak.	5. Rahmani
2 Kosah.	4. Chûsa.	

Third Branch.—The Râbdani Clans

1. Dilshadani.	6. Gûreja.	11 Shorani.
2 Muani.	7. Chelgeri.	12. Lalani
3 Momdani.	8. Jindani.	13. Isa.
4. Kaimani.	9 Saidani.	14. Jasim
5. Sharani.	10. Shamlani.	

Fourth Branch.—The Bûdani Clans.

1. Brohani.	5. Sobani.	10 Atani
2. Inaitani.	6. Muadani.	11. Adiarani.
3. Makirani.	7. Lakani.	12. Kujjani
4. Jamwani.	8. Allani.	13. Hûlatani
	9. Langwani.	

Fifth Branch.—The Wasûani Clans.

1. Bigani.	3. Latfani.
2. Hûrwani.	4. Isiani.

Sixth Branch.—The Lagârî Clans.

1. Jalani.	3. Lalani.
2. Badoi.	4. Duani.

Seventh Branch.—The Jarwar Clans.

1. Jarwar (a).

Intimate friendly relations subsist between the Kasrânî and Bozdâr tribes ; and, in some cases, members of both tribes hold and cultivate land conjointly (b). Some of this tribe are found at Delhi, Rohtuck, and Lahore.

Section XIV.—The Nûtkânî Tribe

A small tribe inhabiting the Mangrota Pargunnah or sub-division. Formerly, the tribe was extensive and important, but in consequence of disputes between it and Rajah Runjeet Singh, the late ruler of the Punjab, it was dismembered and practically broken up, each branch, and indeed each family, acting independently. Mr. Bruce observes, that "although the Nûtkânîs are disorganized, they have not in any way lost their characteristics as Beloochees; and it may be a question worth the attention of Government, whether it might not be advantageous to restore them to their former position and to their place among the other Belooch tribes. Their having so many influential connexions both within and beyond the border would, for political considerations, on a frontier like this, appear to be a strong argument in favour of the measure (a).

Section XV.—Miscellaneous Belooch Tribes.

- 1 The Jattûr tribe.
2. The Korai tribe.
- 3 The Gopang tribe.
4. The Hoth tribe.
5. The Kolachi tribe (b).
6. The Amdani tribe.
7. The Malghânî tribe (c).

There are other tribes besides those mentioned. They are all of more or less inferior rank, and are found scattered among the villages on either side of the Indus. They intermarry with the Jâts, and largely adopt their usages.

(a) Major Pollock's Report, p 116.

(b) *Ibid*, p 117

(c) *Ibid*, p 11

CHAPTER VII.

TRIBES AND CASTES OF THE PUNJAB PROPER

SECTION I.—THE MAHOMEDAN TRIBES.

- 1—THE SAYIDS 2—THE MOGULS 3—THE DAUDZYE TRIBE 4—THE MAHOMEDZYI TRIBE
5—THE KAMALZYE TRIBE 6—THE SADDOZYE TRIBE 7—THE ALLIZYE TRIBE 8—THE
POPALZYE TRIBE 9—THE PATHAN TRIBES OF CUTOCHEE —i TAZI KHAN M M LZY
iii KUTTER KHYL, iv, MOOSA KHYL

SECTION II.—THE MAHOMEDAN RAJPOOT TRIBES.

- 1—THE BHATTI TRIBE 2—THE JANJUA TRIBE 3—THE SIYAL TRIBE 4—THE RANCHA
TRIBE. 5—THE CHIB TRIBE 6—THE GHEBA TRIBE 7—THE TIWANA TRIBE

SECTION III.—OTHER MAHOMEDAN TRIBES

- 1—THE JATS 2—THE GUJARS 3—THE KASHMIREES 4—THE RAJEN TRIBE 5—THE MLOS
6—THE KHARALS. 7—THE KARALS 8—THE KHOJAHS 9—THE DHUNDS 10—THE
WUTTUS 11—THE PARACHAS. 12—THE SATIS.

SECTION I.—THE MAHOMEDAN TRIBES.

The population of the Punjab, according to the census of 1868, the last that has been taken, was 17,611,498. Of these more than half,—namely, 9,337,685, were Mahomedans. These are fewest in the Delhi district, where they are only from twenty-one to thirty-one per cent of the inhabitants; but are most numerous in the Derajat, where they range from eighty-five to ninety per cent of the people. In Rawal Pindee they number from eighty-three to eighty-seven per cent, and in Mooltan from seventy-six to eighty-four per cent of the entire community.

The Mahomedan tribes of the Punjab Frontier have already been described. It remains to give a brief outline of those which are found scattered about various parts of the province.

The Pathans have acquired considerable importance in the Punjab, where they have settled in many places, and have risen to positions of rank and power. Speaking of those residing in Mooltan, Sir Henry Lawrence and his colleagues remark, that "they have won for themselves historical distinction. They origin-

ally obtained a grant from the Emperor Shah Jehan; and with this acquisition they thoroughly identified themselves. They excavated canals, improved the condition of the peasantry, and raised the province from barrenness to wealth. They defended their heritage with the utmost gallantry against the aggression of Runjeet Singh" (a). The Pathâns often copy the Hindoos in their marriage customs. One half of their daughters are married in childhood, while the daughters of Sheikhs and Sayids are usually grown up before they are married.

1. *The Sayids.*

These are scattered over all the districts of the Punjab, and are most numerous in Rawal Pindee, Sealkote, and Peshawur.

2. *The Moguls.*

The Moguls are found more or less throughout the province, but are in large numbers in Peshawur and Hazara, where they form a community of upwards of fifty thousand persons (b).

3. *The Dâûdzye Tribe.*

This tribe is chiefly confined to Peshawur and its neighbourhood, where it numbers more than fifteen thousand persons. There are upwards of a thousand also in the Gurdaspur district of the Amritsar Division, and a few at Hoshiarpur and elsewhere.

4. *The Mahomedzye Tribe.*

These also, for the most part, inhabit Peshawur and its vicinity. They are a larger tribe than the Dâûdzyses, and number more than twenty-six thousand persons, the greater part of whom are at Peshawur. There are, however, three thousand at Rawal Pindee, and a few here and there in other places.

5. *The Kamalzye Tribe.*

A small tribe of less than a thousand persons, chiefly at Rawal Pindee, Lahore, and Peshawur.

6. *The Saddozye Tribe.*

A community of nearly five thousand five hundred persons scattered about most districts of the province, but found in greatest numbers at Lahore, Amritsar, Goojranwala, and Shahpur.

(a) Report of Sir Henry Lawrence and others on the Administration of the Punjab from 1849—1851 p. 5. Selections from the Records of the Government of India

(b) The Punjab Census Report for 1868, p. 24.

7. *The Allezye Tribe.*

A tribe at Rawal Pindee. A few are also at Mooltan, Jalandhar, the Derajat, and elsewhere. The entire tribe numbers less than four thousand persons.

8. *The Popalzye Tribe.*

A small community of less than six hundred persons, nearly one half of whom are at Peshawur.

9. *The Pathân Tribes of Cutchee*

In Cutchee, on the north of the Leia district, is a large body of Pathâns, descendants of Trans-Indus tribes. The chief of them are the following.

- i The Tazee Kheyl tribe.
- ii The Momukzye tribe.
- iii The Kuttac Kheyl tribe.
- iv The Moosa Kheyl tribe.

The Cutchee Pathâns are reputed to be quarrelsome, treacherous, and untruthful, and split up into factions, which live at enmity with one another. Nevertheless, they bear a good character for hospitality. These Pathâns are tall, well-made, but not muscular, and are fond of athletic sports (a).

SECTION II—THE MAHOMEDAN RAJPOOT TRIBES

The Mahomedan Rajpoots have abandoned the detestable habit prevalent among many classes of Hindoos, of marrying their daughters when mere children, and never marry them until they have attained maturity. "This renegade class," observes Sir Herbert Edwardes, "is quite in the hands of the Meerasees, who may be said almost to be their Pîrs. From the time that the Rajpoots embraced Islamism the Meerasees have fastened on them as their genealogists and masters of ceremonies; and, according to their pedigrees, the Meerasees arrange their alliances and order the expenditure. The result is, that a Rajputani in those parts is seldom married till she is thirty" (b).

These tribes are intimately connected with the Hindoo Rajpoot tribes bearing the same name, from which they separated in former times when ruled by Muho-

(a) Memorandum on Cutchee, by M. L. Cowan. Punjab Selections, No. 8, pp. 72, 73.

(b) Infanticide in the Punjab, by Major H. B. Edwardes, C. B., pp. 493, 494.

medan emperors. They are a simple, industrious, and well-disposed people. Some of these tribes are as follows :—

1. *The Bhatti Tribe.*

A numerous tribe, spread over most of the divisions of the Punjab. They have a community of upwards of one hundred and fifty thousand persons. The tribe is strongest in Lahore and Hissar; but there are many also in Rawal Pindee, Mooltan, and Amritsar (*a*).

2. *The Janjua Tribe.*

A tribe numbering twenty-one thousand persons, most of whom are in the Rawal Pindee Division.

3. *The Siyat Tribe.*

A tribe of nearly fifty thousand persons, nearly the whole of whom are in the Mooltan Division, especially in the District of Jhung, in which more than thirty thousand reside (*b*).

4. *The Ranghar Tribe.*

This is a large tribe numbering one hundred and twenty-one thousand persons, most of whom are in the Delhi, Hissar, and Umballa Divisions. Some thousands are also at Goordaspur, Ferozepur, and Hazara (*c*).

5. *The Chib Tribe.*

A tribe of nearly ten thousand persons, chiefly in Rawal Pindee and Amritsar.

6. *The Gheba Tribe.*

These are mostly settled at Rawal Pindee, where they number nearly nine thousand persons. There are a few also at Hazara and Bunnoo.

7. *The Tiwana Tribe.*

The Tiwanas are a small community found chiefly at Shahpur. There are a few also at Lahore and Mooltan.

SECTION III—OTHER MAHOMEDAN TRIBES

These tribes are, for the most part, converts from Hindoo low caste and aboriginal races to the Mahomedan faith.

(*a*) The Punjab Census Report for 1868.

(*b*) *Ibid.*

(*c*) *Ibid.*

1. *The Jâts.*

Of the numerous Jât tribes of the Punjab, more than two-fifths—that is, one million three hundred and nine thousand,—have embraced the creed of Islam. They are most numerous in Goojranwala, in the Goojrat district of Rawal Pindee, in Mozuffergarh, in Dera Ghâzi Khân, and in Sealkote.

2. *The Gujars.*

This ancient tribe is scattered about the Punjab in great numbers. Nearly four-fifths of the entire community, or four hundred and twenty-four thousand persons, have adopted Mahomedanism. They are an agricultural and pastoral people, of peaceable and industrious habits (*a*). In some places the Gujars are reckoned among Rajpoots.

3. *The Kashmiries.*

A large body of settlers from Kashmere, numerous in the Amritsar and Rawal Pindee Divisions. There are many also in Lahore, Peshawur, and Hazara (*b*).

4. *The Raeen Tribe.*

These are found in the neighbourhood of all the great cities of the Punjab, where they cultivate the ground with much success. From their excellent gardens these cities are well supplied with fruits and vegetables. They are low-caste Mahomedans, and set a praiseworthy example of industry to their high-caste brethren. It were well if they copied the Mahomedan Rajpoots in regard to the marriage of their daughters, for that ceremony is generally performed among the Raeens before their girls have reached the age of ten.

5. *The Meos.*

The Meos are mostly settled in Gurgaon, where they number more than a hundred thousand persons. They are a few, however, in many other districts.

6. *The Kharals.*

This tribe is numerous in the Montgomery district of Mooltan. Some Kharals also are scattered about the Lahore, Hissar, and Rawal Pindee Divisions (*c*).

(a) The author's "Hindu Tribes and Castes," Vol. I, pp. 235, 237.

(b) The Punjab Census Report for 1868.

(c) *Ibid.*

7. *The Karals.*

Mostly found in Hazara.

8. *The Khojahs.*

A tribe numbering more than fifty thousand persons, found more or less in all the divisions of the province, but chiefly in Lahore, Amritsar, Rawal Pindee, and Mooltan (*a*).

9. *The Dhunds.*

The Dhunds occupy two places, Hazara and Rawal Pindee.

10. *The Wuttus.*

There are upwards of eighteen thousand of this tribe, who are chiefly located in Sirsa and Montgomery.

11. *The Parachas.*

A few are scattered about most of the districts, but they are most numerous at Peshawur and Rawal Pindee.

12. *The Satīs.*

A tribe of upwards of eleven thousand persons, only found at Jhelum (*b*).

(*a*) The Punjab Census Report for 1868.

(*b*) *Ibid.*

CHAPTER VIII.

TRIBES AND CASTES OF THE PUNJAB PROPER.—(*Continued*)

THE HINDU, SEIKH, AND OTHER TRIBES

I.—THE BRAHMANICAL TRIBES II.—THE RAJPOOT TRIBES III.—THE JAT TRIBES IV.—THE GUJAR TRIBE V.—THE TAGAH TRIBE VI.—THE SEIKHS VII.—THE KHATRIS VIII.—THE BANIYA CASTES IX.—THE ARORAS X.—THE KAYASTHS XI.—THE LABANAS XII.—THE DOGRAS XIII.—THE AHIRS XIV.—THE KUMBHONS XV.—THE SUDHS XVI.—THE KULALS XVII.—THE KANGITS XVIII.—THE GHURATHS XIX.—THE CHANGS XX.—THE BHABRAHS XXI.—THE CHAMARS XXII.—THE DOGARS XXIII.—THE PARSIHS XXIV.—THE SANSEES XXV.—THE BAORIAS XXVI.—THE HARNIS

THE Hindus preponderate greatly in the Kangra district among the hills, where they form ninety-three per cent of the population; and also in Hissar and Rohtuk, where they range from fifty-eight to eighty-four per cent of the population. They are few in number compared with the Mahomedans in Lahore, Rawal Pindee, Mooltan, the Derajat, and especially in Peshawur, where they only form four or five per cent of the entire community (*a*).

I.—The Brahmanical Tribes.

As a class the Brahmans are numerous in the Punjab as compared with the other Hindu tribes of the province. Moreover, both socially and politically, their influence is great; and there, as elsewhere, they are more eager in the pursuit of knowledge than most other races. Unfortunately, the Census Report of 1868 makes no mention of the various Brahmanical tribes existing in the Punjab, or of their divisions and sub-divisions (*b*).

The Brahmans of this province are eight hundred thousand in number. One hundred and twenty-one thousand of these are scattered about the hilly tracts of Kangra. They are found more or less throughout all the districts of the Punjab.

(a) The Punjab Census Report for 1868, p. 22.

(b) For an account of the Brahmanical tribes of India, see the author's "Hindu Tribes and Castes," Vol. I, Part I, Chapters I to XVII.

There are many in the Delhi, Hissar, Umballa, Amritsar, and Jalandhar Divisions; but they are least numerous in Peshawur and the Derajat.

II.—*The Rajpoot Tribes.*

There are many tribes of pure Rajpoots settled in the Punjab, especially in the northern districts. Numerically, however, the Rajpoots are few, and amount to less than three hundred and fifty thousand in the aggregate. Of these as many as two hundred and thirteen thousand are on the hills, while only one hundred and twenty-one thousand are inhabitants of the plains. On the former, they are most numerous in Kangra, Hoshiarpur, and Gurdaspur; and on the latter, in Gurdaspur, Umballa, Hissar, and Gurgaon.

Some of these tribes, as already stated, are related to the Mahomedan Rajpoot tribes.

The Munhas Rajpoots (a branch of the Jumoowal family), who inhabit the plains between the *purgunnah* of Deenanugur, in the Gurdaspur district, and the *purgunnah* of Kuriahwalee, in the Gujrat district, together with the Munhas of the hill tracts, are, in all probability, members of the same royal tribe as the Mon or Monas race of Amber, or old Jeypore, and as the Mons of the Bhadohi *purgunnah* of the Mirzapore district of the North-Western Provinces (a). Socially the Munhas of the hills are much inferior to their brethren of the plains.

III.—*The Jât Tribe.*

A very numerous people in the Punjab, from whom have proceeded the greatest proportion of adherents to the Seikh religion. But they have spread themselves far beyond the Punjab, and are to be found widely scattered over the country between it and Bhurtpore and Agra. This energetic and industrious race has distinguished itself in various ways, especially in agricultural pursuits. The Jâts are the chief cultivators in the province. They are also excellent soldiers, and as such exhibit all that sturdiness and boldness of character which has marked them in times of peace. Their principal seat in the Punjab is the central portion of the Barce Doab, and their chief city is Amritsar. They are in considerable numbers in the Rechnab Doab, in the Chuj, and in the neighbourhood of Rawal Pindee. In a part of Cutchee, in the Leia district, most of the people to the south of the village of Koondumari are of this tribe. They are described as a quiet and well-behaved race, disturbed by few factions and quarrels. Jât princes once

(a) See the author's "Hindu Tribes and Castes," Vol. I, pp. 216, 217, for information on the Monas tribe of Mirzapore.

reigned at Lahore, and also at Bhurtpore. The Emperor Aurungzebe compelled or induced many Jât families to embrace Mahomedanism; and their descendants at the present day are attached to the same faith. Most of the Jâts in the south of the province are Mahomedans. The Hindu Jâts in the Punjab number one million eight hundred and seventy-six thousand persons.

The Jâts are included in the thirty-six royal tribes of Rajpoots. They inhabit Rajputana in great numbers (*a*).

IV.—*The Gûjars Tribe*

Most of the Gûjars of the Punjab, as already shown, have become converts to Islamism. There are only one hundred and twelve thousand who remain true to their Hindu faith. These are chiefly found in the Delhi, Hissar, Umballa and Jalandhar Divisions. There are very few Hindu Gûjars in other parts of the country.

V.—*The Tugh Tribes.*

A small community, found almost exclusively at Delhi, Karnal and Umballa.

VI.—*The Seikhs.*

The Seikhs number one million one hundred and forty-four thousand of the entire population of the Punjab. More than a million of these are in the Umballa, Jalandhar, Amritsar, and Lahore Divisions. There are very few in Delhi, Hissar, and on the Frontier—in many places they are not one per cent. of the inhabitants.

The Seikhs have two principal Gurus, or religious guides,—Guru Nanak and Guru Govind Singh—and profess to be the disciples of ten Gurus. They have “ten points of faith,—five affirmative, and five negative. The first are called five K's, and are :—

“A. Karû, Kachh, Kerpai, Kaughî, Kes : iron ornaments, short drawers, iron quoits or weapons, the comb, and hair;—that is to say, they are not to be effeminate, nor to shave, and to be always ready for fighting.

“The negative points, or moral precepts of the faith, are contained in the following formula :—

“B. Nari-mar, Kuri-mar, Sri Katta, Sunnet Katta, Dhir Malia :—that is to say, they are *not* to smoke, *not* to kill their daughters, *not* to consort with or trust

(a) For a more extended account of the Jât tribe, see the author's 'Hindu Tribes and Castes,' Vol. I, pp. 330-335.

the crown shorn, *nor* the circumcised, *nor* the followers of the Guru of Katar-pur" (a).

The Phalkeans originally formed one of the twelve *misl*s, or confederacies, into which the Seikhs were divided, and occupied the country to the south of the Sutlej, under the designation of Malwa Seikhs as opposed to the Manjha Seikhs on the north of that river. The two bodies of Seikhs, the northern and southern, were never properly united together by the bonds of common interest. The separate *misl*s sought their own welfare, and carried out their schemes of aggrandizement, for the most part, distinct from one another. Indeed, the clans composing one *misl* would divide and enter upon expeditions of conquest apart. So that eventually it came to pass, that petty chieftainships sprung up in all directions, each chieftain exercising a certain kind of regal authority. These small jurisdictions of varied degrees of authority, numbered, strange to say, many thousands. Sir Henry Lawrence says, that they were about sixty thousand, and that in size and importance they differed greatly, "from the sovereignty of Puttiala, worth twenty-five lakhs a year, to the pettiest lordship or barony, consisting of the tenth or twentieth share in a single village" (b). The most influential of the twelve *misl*s was the Phalkean, at the head of which was the royal house of Puttiala.

The Seikhs ruled the Punjab as conquerors, receiving revenue, but not ejecting the old landholders, except in a few instances, or cultivating the land themselves. Runjeet Singh united most of the *misl*s into one confederacy, himself being their paramount chief or king.

The Mazabees are the lowest caste among the Seikhs. They have sprung from the *Chûra* class, who were formerly the slaves of the village communities of the Punjab, and were employed as scavengers and executioners, in handling and removing dead bodies, and in other disgusting duties. On becoming Seikhs the class rose greatly in the social scale; and in fact on practising the religion of their rulers, and on being introduced as soldiers into their armies, they found themselves elevated to a position of social equality with them. In the Sikh wars the Mazabees greatly distinguished themselves. They were remorselessly cruel in battle, and regarded war as their legitimate trade. "The Mazabee," says Mr. Brereton, "cannot, and will not, return to the filthy habits of the *Chûra*; whilst his origin from that slavish class deprives him of any vested interest in the soil, either as proprietor or hereditary cultivator. As mere tenant-at-will he

(a) The Indian Antiquary, Vol. I, p. 161, taken from the "Times of India"

(b) Report on the Administration of the Punjab, from 1849 to 1851, by Sir Henry Lawrence and his colleagues, p. 163.

resides on sufferance, and is liable to be ejected at any time from the village community" (a)

VII—The *Khatris*.

The *Khatris* are a great and influential tribe or caste in the Punjab whose vocation is chiefly twofold, that of merchants and writers. A large portion of the trade of the province is in their hands, while many of the castes are found in the courts of law and in the Government offices. As a class they are much superior in point of civilization and refinement to most other tribes of the Punjab. Under the *Seikh* administration some of the best governors and *loamost* ministers were taken from this caste. They number nearly four hundred thousand persons, and while scattered over all the districts of the province, are especially strong in Rawal Pundee, Jhelum, Amritsar, Lahore, and Jalandhar. In a former work I have discussed the history and social position of the *Khatris* (b). Major H. B. (Sir Herbert) Edwards, in his valuable Report on infanticide in the Punjab, remarks, that the Punjab is "the birthplace and house of the *Khatris*. Their numbers in this district are only exceeded by *Jāts*, *Chamārs* and *Brahmans*" (c). He also states that the caste has two great divisions the *Sarens* and the *Bhūnjāees*, as follows:—

I.—THE *SARENS*. (Eight principal clans.)

1. Bihl.	4. Muwahah.	7. Mergalce.
2. Bhula.	5. Teyhun.	8. Blubatch.
3. Khosleh.	6. Nayun.	

These intermarry with the *Sodees* and *Bodees* and all respectable *Seikhs* but not with the *Bhūnjāee Khatris*. The *Sarens* are found in considerable numbers in Rahon, Kurtarpoor, Noonahal, Tulwun, and especially at Hooshicat poor.

II.—THE *BHANJĀEES*. (The clans are of three grades.)

First Grade—The Lahoreen, or *Athai Ghai*—Two Houses and-a-half

1. Khunī.	3. Seth.
2. Murowtreh.	4. Kupoor.

(a) Report on Thuggee in the Punjab, by H. Brereton, Esq., B.C.S. Selections from the Public Correspondence of the Punjab Administration, Vol. I, No. XIII, p. 270.

(b) *Hindoo Tribes and Castes*, Article *Khatris*, Vol. I, Part III, Chap. IV, pp. 277—283.

(c) Report on Infanticide in the Punjab, by Major H. B. Edwards, C. B., Deputy Commissioner, Jalandhar. Selections from the Public Correspondence of the Punjab Administration, No. VI, Vol. I, pp. 485, 486.

Second Grade—The Châr Ghar—Four Houses

1	} The same as the first grade.
2	
3	
4.	

Third Grade —The Bârah Ghar—Twelve Houses.

1 Tundun	5 Jut Chopieh.	9 Bij
2 Bahee.	6 Darwai	10 Myteh.
3 Bîhr	7 Sygal.	11 Kukui
4. Dowhun	8 Bhuleh	12. Beyree (a).

The Lahoreens occupy the highest rank among the Bhûnjâees. They bear the designation of Arhai Ghar, or two and-a-half houses, "because they do not marry either into the house of their father, or any one of the houses of their mother with whom she has the most distant connexion, which, speaking in round numbers, bars half of the mother's house. Out of the four Lahoreen houses, therefore, a Lahoreen girl has only two and-a-half houses out of which to obtain a husband; and she may not be given to any Khatrî of the Châr Ghar, or other inferior tribe. A Lahoreen boy, in like manner, has among Lahoreens only two and-a-half houses out of which to choose a wife; but he is at liberty to receive a wife from any inferior tribe, because that is merely a condescension. The Châr Ghar, in the same way, receive daughters from the Bârah Ghar, but do not give them; and the Bârah Ghar occupy the same relative position with the mass of unclassified Bhûnjâees" (b). The Bedees, says the same high authority, are a branch of the Bhûnjâee Khatrîs. Many of them have become converts to the Seikh religion, and are consequently Seikhs; but many others have no connexion whatever with that creed or with the Seikhs.

Another division of the Punjab Khatrîs is into five great branches, which, as they differ considerably from that given by Sir Herbert Edwardes, should be placed on record. It should be borne in mind that Sir Herbert was referring more especially to the Khatrîs of the Jallandhar district. The other list may be true of the rest of the Punjab.

I.—BHAJEE—subdivided into the following clans :

1. Toolee.	4. Chandee.	7 Bhundare.
2. Putputye.	5 Chandee-Hook	8. Kachhur.
3. Mehate.	6 Chhachhan.	9. Khotre.

(a) Report on Infanticide in the Punjab, by Major H B Edwardes, C B., Deputy Commissioner, Julundur. Selections from the Public Correspondence of the Punjab Administration, No VI, Vol I, pp 487, 488.

(b) *Ibid*, p 488.

I.—BHAJEE—(*continued*).

10. Rikhee.	36. Dhul.	62. Joarchub.
11. Thapur.	37. Lukhoomre.	63. Phoolceehub.
12. Soyeen.	38. Tandoo.	64. Chumnoone.
13. Sawannee.	39. Pusreeche.	65. Hudd.
14. Sonee.	40. Bhumbree.	66. Mas.
15. Makun.	41. Rundheer.	67. Nareehok.
16. Mydroo.	42. Pasee.	68. Dhudul.
17. Berrure.	43. Nundrajog.	69. Naree Vool.
18. Choudhree.	44. Vij.	70. Sikke.
19. Loombe.	45. Mudhook.	71. Choore.
20. Seygul.	46. Oopal.	72. Boodwar.
21. Ap Sarathee.	47. Sarne.	73. Banbe.
22. Kutial.	48. Sahee.	74. Khoolur.
23. Ghandee.	49. Khundpoor.	75. Belee.
24. Ooberae.	50. Goolatye.	76. Kunwaree.
25. Suchchur.	51. Nujawun.	77. Munnee.
26. Nunde.	52. Burur.	78. Soptee.
27. Budhawun.	53. Asce.	79. Vig.
28. Budyre.	54. Basun.	80. Buzaz.
29. Mhurum.	55. Buhl.	81. Kooruchh.
30. Cynee.	56. Hande.	82. Magoo.
31. Pooree.	57. Choojur.	83. Jate.
32. Butoore.	58. Koure.	84. Menger.
33. Seekhre.	59. Butee.	85. Churkhe.
34. Lambe.	60. Gheyee.	
35. Mahnee.	61. Tunnun.	

II.—SUREEN (four Divisions.)

Highest Class.

1. Nugur.	3. Kupanee.	5. Murwaya.
2. Kosle.	4. Bhula.	

Second Class.

1. Kuher.	5. Moorghasee.	9. Sodhee.
2. Trihoon.	6. Koondra.	10. Khoolur.
3. Buhl.	7. Kumra.	11. Pooree.
4. Bhubhoote.	8. Oure.	12. Jeoor.

Third Class.

1. Sohnee.	6. Jummo.	12. Buzaz.
2. Juyee.	7. Gheyee.	13. Rera.
3. Dasun.	8. Joolkee.	14. Subhikee.
4. Awun.	9. Soohree.	15. Suchhur.
5. Dhoessa.	10. Mynrae.	16. Boochhur.
	11. Mullhun.	

Fourth Class.

1. Kansree.	10. Singharee.	19. Chumm.
2. Bisumbhoo.	11. Kudd.	20. Kulsia.
3. Choodee.	12. Kesur.	21. Khotle.
4. Umb.	13. Umut.	22. Ghoommun.
5. Kureer.	14. Loombe.	23. Bulleat.
6. Bussee.	15. Lumb.	24. Surpal.
7. Vuseesee.	16. Kupae.	25. Chirke.
8. Ubbhee.	17. Puthree.	26. Mulhee.
9. Busuntraee.	18. Hudd.	27. Myndroo.

III.—BAREE.

Chârzâtî.—Original and Superior Classes.

1. Kapoor.	3. Seth.
2. Mirhontre.	4. Khuna.

Inferior Classes.

1. Chopre.	3. Talwar.	6. Seygul.
2. Muhte.	4. Vouhre.	7. Kukur.
	5. Dhoun.	

IV.—KHOOKRAYUN.

1. Anand.	4. Chude.	7. Kolee.
2. Bhuseen.	5. Soore.	8. Sabhurwal.
3. Sahnee.	6. Sethee.	9. Usree.

These Khatrîs are found chiefly in Bhyra Kooshub, Dhune Gheb, Chukkowal, Pind Dadun Khan, Peshawur, Nowshera ; and a few reside at Lahore.

V.—PANJ-ZATI.

1. Vahee.	3. Vij.	5. Buhl.
2. Beree.	4. Seygul.	

These clans of Khatrîs belong to Lahore and Amritsar (a).

VIII.—*The Baniya Castes.*

These number two hundred and sixty-seven thousand persons. They are most numerous in the Delhi, Hissar, and Umballa Divisions, and more than ten

(a) Infanticide in the Punjab. Selections from the Public Correspondence of the Punjab Administration, No. VI, Vol. I.

thousand inhabit the District of Ferozepore. There are very few Baniyas in Peshawur, Mooltan, and Rawal Pindee, and none at all in the Derajat (a).

IX.—The Aroras.

The Aroras of the Punjab amount to nearly half a million. They are very numerous in Mooltan, Rawal Pindee, Lahore, and the Derajat

X.—The Kayasths.

A few Kayasths are scattered throughout all the districts of the province with the exception of Dera Ishmael Khan, where there are none

XI.—The Labanas.

These are found in most districts, but are numerous nowhere. They are most prevalent, however, in Lahore, Sealkote, Gurdaspur, and Gujrat

XII.—The Dogras.

A mixed race (descended from a Rajpoot father and low caste mother) of reputation in the Punjab. The reigning family of Kashmere is of this tribe. Its members speak of themselves as Rajpoots. The Dogras are landholders and cultivators.

XIII.—The Ahirs.

These are doubtless connected with the Ahirs of the North-Western Provinces and of other parts of India. They are very numerous in Gurgaon, where they have a community of seventy thousand persons. There are a few thousands also in Delhi, Rohtuck, and Hissar, but only a small number in other districts (b).

XIV.—The Kumbhohs.

There are fifty-seven thousand Kumbhohs in the Punjab, who chiefly inhabit the districts between the Sutlej and the Ravee (c).

XV.—The Sûdhs.

The Sûdhs preponderate in the Jalandhar Division. Several thousands are in Umballa and Amritsar, and a few are found in most of the remaining districts.

(a) The Punjab Census Report for 1868.

(b) For a more detailed account of the Ahir tribe, see the author's "Hindu Tribes and Castes" Vol. I, Part III, Chap. XI, pp. 332-337.

(c) The Punjab Census Report for 1868.

XVI.—The Kulâls.

These occupy, for the most part, the same region as the Kumbôhs, but are not half so numerous.

XVII.—The Kaneits.

A numerous community in Kangra, where upwards of seventy thousand are located. A few thousands more are in Umballa, Simla, and Hoshiarpur, and scarcely any elsewhere (*a*).

XVIII.—The Ghirâths.

These, too, are numerous in Kangra, even more than the Kaneits; but very few are to be found in other places.

XIX.—The Changs.

There are forty thousand Changs at Hoshiarpur, six thousand six hundred at Gurdaspur, three thousand six hundred at Kangra, and scarcely any elsewhere.

XX.—The Bhâbrâhs.

A small community attached to the Jain religion, numbering fourteen thousand persons, who are scattered over most of the districts, but are most numerous in Umballa, Sealkote, and Hoshiarpur (*b*).

XXI.—The Chamârs.

A very industrious and extensive class of low-caste cultivators (*c*).

XXII.—The Dogars.

A race entirely distinct from the Dogras, already described. They dwell near the Sutlej, and were formerly notorious for their predatory habits.

XXIII.—The Parsees.

These enterprising people are only four hundred and fourteen in the whole of the Punjab, yet are found in no less than sixteen districts, but are most numerous in Gurdaspur and Lahore.

(*a*) The Punjab Census Report for 1868

(*b*) *Ibid.*

(*c*) For a detailed account of the Chamâr tribe, see the author's "Hindu Tribes and Castes" Vol I Part IV, Chap. IV, pp. 391—395.

XXIV.—The Sansees.

Professional thieves, of whom there are upwards of forty thousand of this tribe in the Punjab. Most of the districts contain some members. Jhung is the district chiefly favoured by the Sansees, and contains nearly seventeen thousand of them. Kurnal has more than four thousand. Amritsar more than three, and Hissar and Gujranwala more than two (*a*).

XXV.—The Baorias.

A second class of professional thieves, not quite half so numerous as the Sansees. Seven thousand are at Ferozepore, and six thousand are at Shahpur. more than two thousand are at Sirsa, and more than one are at Lahore. Other districts have also a few.

XXVI.—The Harnis.

A third, but much smaller, class of professional thieves, consisting of only three thousand one hundred and seventy-nine persons. Two-thirds of them are at Loodiana, upwards of six hundred are at Hoshiarpur, and a few are in each of the five other districts (*b*).

(*a*) The Punjab Census Report for 1868.

(*b*) *Ibid.*

PART II.

THE TRIBES AND CASTES

OF THE

CENTRAL PROVINCES AND BERAR.

THE TRIBES AND CASTES OF THE CENTRAL PROVINCES AND BERAR.

THE Central Provinces include an extensive region of forest land, intersected by rivers, and elevated at intervals by a succession of steppes, which are followed by corresponding depressions. This irregular tract, situated in the centre of India, by reason of its remoteness and inaccessibility, was for many ages the home of an independent or semi-independent race, driven hitherwards by superior and more intelligent tribes, which gradually settled down on the provinces they conquered, leaving the primitive tribes to the possession and enjoyment of the wild jungles to which they had retreated. These earliest inhabitants may, therefore, in a modified sense, be termed aboriginal ; yet, it should be remembered, that they were the first occupants not merely of this region, but also of large portions of Northern and North-Western India, if not likewise of extensive tracts of Southern India. Isolated and left to themselves they have retained their peculiar tribal habits and characteristics unchanged from generation to generation. While more truthful and honest, more simple and unsophisticated, than Hindoos, they are far lower in the scale of civilization. Their manners are barbarous, their intellect is dull, their spirit is debased, and they are addicted to drunkenness and gross licentiousness. Nevertheless, they are sufficiently vigorous and warlike to cling tenaciously to the soil they consider their own, and to resist energetically every effort made by their Hindoo and Mahomedan neighbours to subdue them.

Gradually the Aryans have encroached upon the Gonds and the other aboriginal tribes, seizing patches of level country, the valleys, the fertile banks of rivers, and other desirable tracts, over which they have extended their jurisdiction and government. For a long period, in some directions almost coeval with the occupation of the earlier inhabitants, they have held important districts, which have become famous in Indian history for their connexion with them. They belonged, for the most part, to various tribes of Rajpoots. For example, the Haihayas were, doubtless, ruling in the upper part of the Narbuddha Valley in the first century of the Christian era. They formed alliances with the Rajpoots of Malwa and Udaipur, whom as Ponwars, Gahlots, and others, they thus introduced into their own dominions, and who are still found in considerable numbers as

wealthy and powerful landowners. There is reason for the belief that the Parmara or Ponwar Kingdom of Malwa at one time stretched as far as the Narbuddha Valley. Many tribes of Rajpoots hold lands in the district of Hoshungabad and its vicinity, where they are more numerous than in other districts of these provinces. The Chandels are in Raepore, the Chauhâns in Raipore. There are many families of Rajpoots in Nimar and Nursingpore. Altogether I have computed that not less than forty-one tribes of pure Rajpoots (and probably there are more), and thirty-five tribes of impure Rajpoots, are scattered over the Central Provinces.

Compared with the entire population the Rajpoots are not numerous; and, except in certain limited tracts, have never, at all events in modern times, exercised that ascendancy over the rest of the people which, by the common consent of multitudes, they have exercised for a long period over a large portion of the North-Western Provinces, Rajputana, and Oudh.

The Brahmans have flourished in the Central Provinces much less than the Rajpoots. They have not lacked the assumption which they exhibit elsewhere; and in their intercourse, not only with Hindoos of all castes, but also with the superstitious, awe-stricken, aboriginal tribes, they have ever been ready to exert the peculiar subtle and bewitching influence of their order, and to strengthen and increase it, the more they were obeyed. Yet these provinces have not been the legitimate home of the Brahman; and he has pined for the banks of the Ganges and the Jumna, regarding himself as estranged from his kindred, and leading the life of an exile. Not a few of them have abandoned their special avocations, handed down to them as an hereditary sacred trust, for commercial pursuits, the office, and the bar. Some have gained possession of large estates, to which they devote their time and energy. The Mahratta Brahmans of Berar, Nagpore, and other parts are descendants of the Brahmans who came originally into those territories with the Mahratta marauders of former times. Families of the Sarwariyas, Jijhotiyas, and Sanâdhiyas, great sub-tribes of the Kanaujiya Brahmans of Northern India, have found their way to these central regions, as have also Tailangi, Dakhami, and other Brahmans from the south. The ancestors of many of these Brahmans were probably pilgrims, who, wandering over the country and visiting its sacred shrines, finally took up their abode here. This has been a fruitful cause of the settlement of members of this caste in a multitude of places throughout the land. Moreover, forests, caves, fastnesses, rocks, and mountains, which are difficult of access, have ever had a singular charm for these people, inasmuch as, removed from human haunts, they were able to carry out their extraordinary

ideas of religious asceticism. In this manner they have gradually gained a footing in almost every district in India, and in many places their descendants, abandoning the rigid practices of the first immigrants, have become addicted to various secular pursuits like many of the Brahmans now settled in the Central Provinces.

The agricultural castes together form a very numerous community. Some of the chief of these are Kunbîs or Kurmîs, Telîs, Lodhîs, Chamârs, Korîs, Uriyas, and of course many of the Rajpoots. The most important of these castes as cultivators are the Kurmîs, who are the backbone of agriculture. The Chamârs are populous in Chattisgarh, where they are chiefly found. As a people they are far superior to the Chamârs of Northern India, although doubtless of the same race. They are principally occupied with field-work, in which they display considerable energy and skill. Having discarded Brahmanical influence they have a priesthood of their own. Many of them are rich, and most live in comfort, while as a people they have the character of being the best subjects which the British Government has in those parts. The agricultural tribes are very numerous. Some description is given of fifty-six of them, exclusive of the Rajpoots ; and it is probable there are others still, of which no account has been rendered.

Although the Kunbîs and the Kurmîs are properly one and the same race, yet there is a difference between them. The former originally came from the Mahratta country, and are distributed among the villages of Nagpore ; while the latter came from Northern India, and are found in the Narbuddha Valley and among the Vindhya hills. The Jhari and Mahratta Kunbîs are Mahrattas, having come, they affirm, from Berar, Khandesh, and the neighbourhood of Poona. Sir R. Jenkins states, that the Mahratta Kunbîs are commonly spoken of as descendants of Mahratta horsemen, and as having come in the train of the Mahratta freebooters. Strictly speaking, the Jharîs and Mahrattas are the same people, but the Jharîs have retained their name, yet have lost their thread of connexion with the country of their forefathers, which the Mahratta Kunbîs, being later emigrants, have retained. 'Old cultivators usually designate the Mahratta Kunbîs by the name of Dakhani and Deskar.' The Lodhîs as cultivators come next in rank to the Kunbîs. Many of them came from Bundelkhand in the beginning of the seventeenth century, at the invitation of Hirdai Shah, the Gond Rajah of Garha Mandla, in whose territories they settled down, digging wells, clearing away the forest, and otherwise improving the land. Gradually they turned their attention to agriculture, which has been long their chief pursuit. The chief of Hatta in Bhandara is a Lodhi (a).

It were much to be desired that the third chapter on "Traders, Merchants, Manufacturers, Artizans, and other Hindu Tribes," were more systematically, not to say scientifically, arranged ; but from the materials at my disposal I found it impossible to carry out my wishes in this respect. The same observation likewise may be made on the sixth chapter, " Aboriginal and Menial Tribes "

- - - - -

CHAPTER V.

ABORIGINAL TRIBES—DRAVIDIAN.

I.—THE GOND TRIBES.

SEC. I.—THE DHUR TRIBE. SEC. II.—THE RAJ GOND TRIBE. SEC. III.—THE RAGHUWAR TRIBE. SEC. IV.—THE DADAVE TRIBE. SEC. V.—THE KUPULYA TRIBE. SEC. VI.—THE PADAL, PATHADI, PARDHAN, OR DESAI TRIBE. SEC. VII.—THE DHOLA TRIBE. SEC. VIII.—THE OJHYAL TRIBE. SEC. IX.—THE THOTYAL, OR PLNDABARIA TRIBE. SEC. X.—THE KOILABHUTAL TRIBE. SEC. XI.—THE KOKKOPAL TRIBE. SEC. XII.—THE BHIMA TRIBE. SEC. XIII.—THE MARIA, OR MADYA TRIBE. SEC. XIV.—THE MARI TRIBE. SEC. XV.—THE KOLAM TRIBE. SEC. XVI.—THE KHATOLWAR TRIBE. SEC. XVII.—THE RAWAN BANSI TRIBE. SEC. XVIII.—THE NAIK, OR DHURWE TRIBE. SEC. XIX.—THE GAITI TRIBE. SEC. XX.—THE MORIA TRIBE. SEC. XXI.—THE MANES TRIBE. SEC. XXII.—THE GOWARI TRIBE. SEC. XXIII.—THE THOTLI TRIBE. SEC. XXIV.—THE KOILALIN TRIBE. SEC. XXV.—THE JADUWAN TRIBE. SEC. XXVI.—THE AND TRIBE. SEC. XXVII.—THE BUCHADI TRIBE. SEC. XXVIII.—THE TAKUR TRIBE. SEC. XXIX.—THE HALBA, OR HALWA TRIBE. SEC. XXX.—THE KOI TRIBE. SEC. XXXI.—THE NAIKUDI TRIBE. SEC. XXXII.—THE DHATRA TRIBE. SEC. XXXIII.—THE AGARMUNDE TRIBE. SEC. XXXIV.—THE BADIYA TRIBE. SEC. XXXV.—THE BHARIA TRIBE.

II.—THE KHOND TRIBES.

I.—THE BETTIAH TRIBES. II.—THE BENNIAH TRIBES. III.—THE INDEPENDENT TRIBES.

I.—THE GOND TRIBES.

Gondwâna, the seat of the Gond tribes, by reason of its dense forests and extended hills, was for many ages an isolated tract in Central India, little affected by the ethnical and social changes which, through the instrumentality first of Aryan or Hindu invaders, and afterwards, in a much later period, of Semitic or Mahomedan conquerors, were spreading over most other parts of India. Although there is ground for the belief that the Gonds were an independent, self-ruling people long before the time when their history commenced, yet not much is known respecting them until the sixteenth century. "It was then that Sangrâm Sâ, the forty-eighth Rajah of the Gond line of Garha, Mandla, issuing from the Mandla highlands, extended his dominion over fifty-two *garhs*, or districts, comprising the country now known as Bhopal, Saugor, and Damoh on the Vin-dhyam plateau; Hoshungabad, Nursingpur, and Jubbulpur in the Narbuddha

Valley; and Mandla and Seonee in the Sâtpura highlands" (a). The Gonds, however, date the commencement of their sovereignty over Garha Mandla from the year 358; but there is good reason for supposing that from that period down to the sixteenth century it was of a very limited character. For two centuries the three principalities of Garha Mandla, Chândâ, and Deogarh, although under nominal subjection to the emperors of Delhi, were in a position of considerable power and importance. The Gond princes of Deogarh gained the good-will and support of their suzerain by embracing the Mahomedan religion; but their descendants continue pure Gonds. In the middle of the eighteenth century the three Gond States were absorbed by the Bhonsla Rajahs of Nagpore; and in 1781 their independence was finally destroyed by their becoming incorporated in the Mahratta principality of Saugor. The Gonds seem to have been a quiet and unoffending people, for during the two centuries of their acknowledged sway no instance is recorded of their having enlarged their territory, or of their having engaged in one aggressive war (b). Their country was in a state of great prosperity, 'their flocks and herds increased, and their treasuries filled.' Respecting the Chândâ dynasty, Major Lucie Smith, formerly Deputy Commissioner of the district, states, that "they left, if we forget the last few years, a well governed and contented kingdom, adorned with admirable works of engineering skill, and prosperous to a point which no after time has reached."

At various periods there have been four Gond kingdoms in Gondwâna, namely those of Garha Mandla, Kherla, Deogarh, and Chânda. The district of Nagpore was in Deogarh, when that country was ruled by Bakht Buland.

The Gonds form one-fourth of the population of Betul, three-fourths of Chindwara, one-third of Seonee, and one-half of Mandla, where the last Gond kings ruled. The real wild Gond, who shuns the sight of strangers, is best found in the unexplored regions between Chattisgarh and the Godavery, and from the Wyngunga nearly to the eastern Ghauts. More than eighty-six per cent. of the entire body of Gonds in these Provinces consist of Gonds, who are distributed as follows :—

Vindhyan Division	...	...	...	...	65,173
Narbuddha ditto	...	...	...	...	154,220
Sâtpura ditto	...	...	...	...	506,063
Chattisgarh Plain	...	...	...	...	398,806
Nagpore Plain and Wurda Valley	...	...	...	...	154,907
Other Parts	...	...	...	...	157,500 (c).

(a) Gazetteer of the Central Provinces of India, by Charles Grant, Esq., p. lxxiii.

(b) *Ibid.*, note, p. lxxxii

(c) Report of the Census of the Central Provinces for 1872, p. 32.

The word 'Gond' or 'Gund,' in the opinion of Mr. Hislop, one of the best authorities on these races, is a form of Kond or Kund, the *k* and the *g* being interchangeable: and the word itself is probably connected with *Konda*, the Telugu for mountain. Thus the term Gond would signify, etymologically, people of the hills, a designation very suitable to them.

The Gonds are characterized by a flatness of head, shortness of nose, with thickness at the base, and largeness of lip. Mr. Hislop describes them as "a little below the average height of Europeans, and in complexion darker than the generality of Hindus; bodies well proportioned, but features rather ugly—a roundish head, distended nostrils, wide mouth, thickish lip, straight black hair, and scanty beard and moustaches. Both hair and features are decidedly Mongolian." The Gonds ordinarily content themselves with one wife, but those in good circumstances have several. The women are better looking than the men. In dress, says Captain Ward, in his Settlement Report of the Mandla district, they are "usually decent, though they wear only the *dhoti* and shoulder cloth of coarse country-made stuffs, white, with a coloured thread border. For ornaments they wear strings of red and white beads, earrings of brass wire in coil, and polished zinc bosses; sometimes nose-rings of the same, and anklets and armlets of copper and zinc mixed, or of pewter and zinc. Wild as these people are, scanty as is their dress, they are by no means above a certain amount of vanity. On festive occasions they wind long tresses of sheep's or goat's wool in their own hair, which is generally worn long and tied up in a bunch behind, somewhat in the style adopted by European ladies of the present day. They wear no other covering for their heads; but occasionally adorn their hair with small brass coins and glass beads. They are tattooed at an early age, some much more than others. The Pardhâns and Dholyâs are the people who practise the art of tattooing; and some have quite a local reputation for their skill in the art. They usually work with needles, and rub in indigo and gunpowder or saltpetre" (a).

The same writer, speaking of the general character of the Gonds, says, that though "wild, uncivilized, and ignorant, the Gonds are among themselves honest, faithful, and trustworthy, courageous in some points, and truthful as regards faults they have committed (as a rule, they plead guilty when brought before the Courts). As a race, they are now well behaved, and very amenable to authority, however turbulent they may have been in former days. They occasionally exercise their talents in cattle-lifting. The Gond in service is exceptionally faithful and obedient to his employer, so much so, that he would not hesitate

(a) Gazetteer of the Central Provinces, p. 274.

to commit any crime at his orders, and sooner than turn informer, would himself die. This description applies only to the really wild Gonds, who have not become contaminated by contact with spurious civilization ; for the domesticated Gond is mean, cringing, cowardly, and as great a liar as any other low class of Indian. Under favourable circumstances Gonds are strong and well proportioned, though slightly built, very expert with the axe, and, though lazy, do not make bad servants. They still like strong liquors; but Mr. Hislop's remark, that 'their acts of worship invariably end in intoxication,' is too sweeping at the present day" (a).

The deities chiefly worshipped by the Gonds are Dûlâ Deo, Narain Deo, Suraj Deo, Mâtâ Devi (goddess of small-pox), Bara Deo, Khair, Mâtâ Thâkur Deo, and Ghansyâm Deo. Cholera receives divine homage as Marî, or Pestilence. The Gonds have seven kinds of marriage. Their widows are always expected to remarry. A younger brother has to marry his elder brother's widow. A Gond wishing to settle his son seeks a wife for him among the daughters of his sister's family. Men are generally buried ; though the better classes copy the Hindu custom, and burn their dead. Women are always buried. The grave is situated due north and south, the feet lying to the north, and the head to the south, with the face turned up. The common belief is, that at death the Gonds go to their deities, who are supposed to inhabit a region somewhere to the north. They have no definite idea of the future, or of immortality. The sons of Gonds inherit equally ; unmarried daughters receive a share (b).

Gonds are found as far west as Nimâr, yet very few in number. In Raepore the Gonds are very numerous. They are a down-trodden race, few of them possessing villages except in the midst of the jungles, while those inhabiting the open country are almost entirely under the authority of the Hindu population.

Although the Gond tribes are in reality numerous, yet the Gonds themselves divide their race into only twelve and a half tribes or branches. These are as follows :—

The Gond Tribes as classified by themselves.

1. Râj Gond.	6. Dholi.	11. Kolâm.
2. Raghuwâl.	7. Ojhyâl.	12. Mudyâl.
3. Dadave.	8. Thotyâl.	12½. Pâdal, of an
4. Kalulya.	9. Koilabhutul.	inferior kind.
5. Pâdal.	10. Koikopâl.	

(a) Gazetteer of the Central Provinces, p. 274.

(b) *Ibid.*, p. cxi.

The first four, with perhaps the Kolâms, are regarded as Gonds of the purest type (a)

Section I.—The Dhur Gonds.

These are the lowest of the race. Socially, they are even lower than the most humble of the Hindu tribes, but rank above the Mhârs and Dhurs. They are an honest, straightforward, muscular people, but deficient in intelligence. In the Nar-buddha Valley these Gonds are extensively employed in the cultivation of the soil. Having lost their independence they are mere drudges. On the hills, however, they occupy a much more important position than on the plains, and are often headmen of villages. They are so remarkably simple and honest, even the wildest of the tribes, that they will fulfill any agreement which they make, no matter the difficulties in the way and the personal distress which they may have to endure.

The Chattisgarh Gonds, who are mostly Dhurs, retain faint traces of serpent worship, to which, in all probability, their ancestors were greatly addicted. As they are fond of having Hindu priests and agents, many of them are fast learning Hindu usages and superstitions.

Section II.—The Râj Gond Tribe.

These are in the highest rank of Gonds; and the title is borne by most of the noble and governing houses. Probably the Gond kings of former times were of this tribe. There are twenty-seven clans of Râj Gonds in Chânda, as follows :—

Clans of Râj Gonds of Chandâ.

I.—Clans worshipping seven minor deities.

- | | |
|-------------|--------------|
| 1. Kusnâka. | 3. Marâwi. |
| 2. Mesrâm. | 4. Marskola. |

II.—Clans worshipping six minor deities.

- | | |
|-------------|------------|
| 1. Atram. | 6. Pendâm. |
| 2. Geram. | 7. Salâm. |
| 3. Kurmeta. | 8. Toriâl. |
| 4. Kopâl. | 9. Velodî. |
| 5. Ureta. | |

III.—Clans worshipping five minor deities.

- | | |
|-------------|--------------|
| 1. Alam. | 5. Karpeta. |
| 2. Dhurwe. | 6. Kmra. |
| 3. Gaure. | 7. Kirnâhka. |
| 4. Jugâhka. | 8. Soiyâm. |

(a) *The Aboriginal Tribes of the Central Provinces*, by the late Rev. S. Hislop, p. 4.

IV.—Clans worshipping *four* minor deities.

1. Kowa.	4. Siâm.
2. Naitâm.	5. Sirnâhki.
3. Sarâti.	6. Talandi (a).

The worshippers of seven deities may intermarry with those who worship five and four ; but the worshippers of six, five, or four deities, being regarded as one, may not intermarry.

The Gonds of Mandla belong to two tribes, the Râj Gonds and Rawan Bansis. The former imitate closely the highest castes of Hindus. They wear the sacred cord, and, like the Hindus, carry their passion for ceremonial purification sometimes to an absurd length. For example, Mr. Hislop remarks that the wood for the fire on which their food is cooked, is sprinkled with water before use. This desire to become ceremonially clean, in the Hindu sense, has had one good effect, at the least, in leading them to abandon many of their filthy habits (b). Notwithstanding their adherence to Hindu usages, they are obliged occasionally to visit their own deities, and even to put cow's flesh to their lips folded in cloth, to ward off evil from their houses.

The Râj Gonds are numerous in Nagpore. They are scattered also about Berar, and in the forests south of the Wurdah, and north of the Narbuddha (c). There are some likewise in Hoshungabad, of whom Mr. C. A. Elliott remarks, that 'a few are fine, manly fellows, and splendid shikâris (hunters) ; but they are mostly a stupid and half-tamed lot' (d).

Section III.—The Raghuwâl Gond Tribe.

An agricultural tribe of Chindwara.

Section IV.—The Dadave Gond Tribe.

Like the Raghuwâls, they are an agricultural people, chiefly found in Chindwara. The Râj Gonds, Raghuwâl Gonds, and Dadave Gonds eat food together, but do not intermarry.

Section V.—The Katulya Gond Tribe.

A tribe scattered about many places. They closely imitate the customs of Hindus, and endeavour to intermarry with the better Hindu castes. Some of them occasionally become Hindus.

(a) Gazetteer of the Central Provinces, p. 139.

(b) *Ibid.*, p. 273.

(c) Hislop's Aboriginal Tribes of the Central Provinces, pp. 4, 5

(d) Settlement Report of Hoshungabad. By Mr. C. A. Elliott, B. C. S.

Section VI.—The Pādāl, Puthādi, Pardhān, or Desai Gond Tribe.

The Pardhāns are the priests or religious counsellors of the Rāj Gonds. They are the Bhāts of Gonds of the upper ranks, "repeating their genealogies and the exploits of their ancestors, explaining their religious system, and assisting at festivals, on which occasions they play on two sorts of stringed instruments, named *lingri* and *jantur*. For their services they receive presents. The birth or death either of a cat or dog in their family defiles them: and from this uncleanness they cannot be free till they have shaved off their moustache, purchased new household vessels, and regaled their caste with a plentiful allowance of arrack. These have assumed the name of Raj Pardhāns, to distinguish them from a sub-division of the same class, which is degraded to the rank of a half-caste, consisting of those who, in the vicinity of Nagpore, speak Malhrathi, play on wind instruments of brass, and spin cotton thread, like the outcaste Hindas" (a)

Section VII.—The Dholi Gond Tribe.

These are musical performers. Their name is derived from the *dhul* or drum which they beat. The Nagūrchi or Chherkya Gonds are a division of the tribe, and are goatherds in the forests.

Section VIII.—The Ojhyāl Gond Tribe.

Wandering bards and fowlers. "They sing from house to house the praises of their heroes, dancing with castanets in their hands, bells at their ankles, and long feathers of jungle birds in their turbans. They sell live quails; the skins of a species of *Buceros*, named *Dhanchidya*, which are used for making caps, and for hanging up in houses in order to secure wealth (*dhan*) and good luck; and the thigh bones of the same bird, which fastened around the waists of children, are deemed an infallible preservative against the assaults of devils, and other such calamities. Their wives tattoo the arms of Hindu women" (b). A sub-division of the tribe is called *Mānā Ojhyāl*, who pretend to great sanctity, and refuse to eat with other Gonds. Their women throw their long cloth over the right shoulder, while other Gond women throw it over the left.

Section IX.—The Thotyal, or Pandabarya Gond Tribe.

Wandering minstrels. They sing in honour of their gods, especially of Mata, goddess of small-pox. They also make baskets, and their wives practise medicine in the country districts.

(a) *India's Aboriginal Tribes of the Central Provinces*, p. 6.

(b) *Ibid.*

Section X.—The Koilabhutal Gond Tribe.

A wandering tribe. 'Their occupation consists in making a profit of vice.' Their women dance (a).

Section XI.—The Koikopal Gond Tribe.

Cowherds. Kopâl is the Gondi corruption of Gopâl. The epithet *ko*, or Gondi, is prefixed, to distinguish them from other Ahirs in the Nagpore Province (b).

Section XII.—The Bhima Gond Tribe.

A tribe in the north-east of the Bhandâra district.

Section XIII.—The Mâria, or Mâdya Gond Tribe.

The Mârias are the most numerous tribe in Bastar, where they are also called Jhoria. They are a very shy people, frequenting the densest jungles, "avoiding all contact with strangers, and flying to the hills on the least alarm." They are said to be stronger, more agile, but less civilized than the Murias, Bhatras, Parjas, and Pagârâs. Those who pay tribute to the Rajah of Bastar, do so in kind once a year. The officer of the Rajah having beaten a drum outside a village, hides himself, and then the villagers bring out their tribute to the appointed spot. "They are a timid, quiet, docile race; and although addicted to drinking, are not quarrelsome. Among themselves they are most cheerful and light-hearted, always laughing and joking. Seldom does a Mâria village resound with quarrels or wrangling among either sex; and in this respect they present a marked contrast to the inhabitants of more civilized tracts. In common with many other wild races they bear a singular character for truthfulness and honesty; and when once they get over the feeling of shyness, which is natural to them, they are exceedingly frank and communicative" (c). The clothing of both men and women is very scanty. The men usually wear no head-dress, and keep their hair shaved except a top knot, and are fond of ornaments. Young men have broad collars round their necks, worked with red and white beads. Men have a girdle of cowries or small shells round their loins, and in it a knife is inserted. A hatchet is suspended from the shoulder, and sometimes a bow and arrows. The string of the bow consists of a slice of bamboo carefully cut from the outer surface. The bow is very powerful, and is often bent by

(a) Hislop's *Aboriginal Tribes of the Central Provinces*, p. 7.

(b) *Ibid.*

(c) *Gazetteer of the Central Provinces*, p. 35.

the application of the feet. An arrow discharged from a bow thus bent would, it is affirmed, almost pass through the body of a man or deer. The women are much disfigured by the tattooing of their face, arms, and thighs. They wear white beads set in large bunches round their necks, and also an iron ornament decorated with brass and iron rings; and are said by Mr. Hislop to wear only bunches of twigs fastened to a string round their waists. The Mârias are very observant, and are quick in imitating others. They have broad faces and flattish noses; and are of the same stature as a middle-sized Hindu (*a*).

In the district of Chânda there are four tribes of Gonds, one of which is the Mâria, inhabiting the wild hills and forests beyond the Wyngunga. The men are constantly seen with a battle-axe in their hands. In the north, the tribe changes its name to Kohitûr. It is said to have a language distinct from Gondi. The tribe has twenty-four clans, as follows:—

Clans of the Mâria, or Kohitûr Tribe of Chânda

I. Clans worshipping *seven* minor deities.

1. Duda.	5. Tandu.
2. Hindukû	6. Talandi.
3. Mesâm.	7. Wuê
4. Rapanjî	

II. Clans worshipping *six* minor deities.

1. Geiem.	4. Dosendi.
2. Hichâmi.	5. Wûda.
3. Katwo.	6. Wuika.

III. Clans worshipping *five* minor deities.

1. Dugal.	5. Mânâ.
2. Kôlâi.	6. Nugwâti.
3. Kumrâ.	7. Pâtui.
4. Kodâmi.	

IV. Clans worshipping *four* minor deities.

1. Dondo.	3. Mohondo.
2. Kondo.	4. Pugâti (<i>b</i>).

At the great yearly festival of the Mârias at the beginning of the monsoon, they set up stones in a row to represent their gods, daub them with vermillion,

(*a*) Hislop's *Aboriginal Tribes of the Central Provinces*, Appendix, p. xi.

(*b*) *Gazetteer of the Central Provinces*, pp. 187, 188.

and present offerings to them. During the marriage-ceremony the young people are brought into a bower specially made for them, where standing together water is poured upon their heads from above. A dagger is placed in the bridegroom's hand, which he holds to the end of the ceremony, the garments of bride and bridegroom are tied together at the corners, a white mark is applied to the forehead of each, and water mixed with saffron and lime is carried round them three times, and then thrown away.

Section XIV.—The Mârî Gond Tribe.

These are really the same tribe as the Mârias that intermarry with them, yet practically the two tribes are distinct. The Mârîs are poorer and less civilized than the Mârias, and reside in the wildest regions, which are altogether unknown. They do not shave their heads like the Mârias. In height they are about four feet four inches, and are muscular and well knit together. The dress of the women is even more scanty than that of the Mâria women, and consists of a tiny strip of cloth tied round the loins, or sometimes of only a small patch. Their hair is gathered up in a knot behind, and secured by a bamboo comb. Their skin is freely tattooed, which process is performed on girls at ten years of age. The Mârîs are truthful and honest, and so exceedingly timid that the whole population of a village will flee on the approach of a stranger, and will be thrown into terror by the sight of a horse. They have no cattle of any kind; and a hatchet and an iron hoe are their only agricultural implements. These singular people live in a remote and inhospitable tract of country known as Mâdiân or Abajmârd. Their villages contain houses or huts made of grass, 'the walls being composed of a strong high grass neatly put together, and afterwards daubed with mud.' They cultivate the castor-oil plant, tobacco, and *kosra*. The Mârîs are a nomadic race, remaining in one spot only for a short time (*a*). Both the Mârîs and the Mârias are said to have been once addicted to the offering of human sacrifices. They are grossly superstitious, and are firm believers in necromancy and sorcery. Every trouble and calamity is attributed to witchcraft.

Section XV.—The Kolâm Gond Tribe.

The Kolâms are rather ugly in appearance. The men wear 'silver or brass chains round their ears, and a narrow bangle at their wrists.' The women tie up their hair in a knot behind with red thread. Their ears, necks, arms, and

(*a*) Gazetteer of the Central Provinces pp. 36, 37.

ankles are profusely decorated with heavy ornaments, while their thighs and legs behind are covered with tattoo marks. The bridegroom carries off his bride from the house of her parents by force. The Kolâms do not intermarry with the rest of the Gonds generally, although they are present at their marriages. They inhabit the Kandi Konda or Pindi hills, to the south of the Wurda, and the 'table-land stretching east and north of Mânikad, and thence south to Dântanpalli, running parallel to the western bank of the Pranhita' (a).

Section XVI.—The Khatolwâr Gond Tribe.

These have the same family names as the Râj Gonds. Their ambition is to bear the dignity of Rajpoots, and to be reckoned as Hindus. They wear the sacred thread in imitation of Hindus of high caste. Those in Chânda came originally from Raepore. They are found in the north-east of Chânda.

Section XVII.—The Râwan Bansi Gond Tribe.

These, together with the Râj Gonds, inhabit the Mandla country. They are divided into the following clans :—

Clans of the Râwan Bansi Gonds.

1. Marobi.	12. Marskola.	23. Amdan.
2. Markam.	13. Sarota.	24. Temeria.
3. Warkara.	14. Padli.	25. Dazâm.
4. Siî Am.	15. Bhadya.	26. Kindâm.
5. Tekam.	16. Winka.	27. Korchû.
6. Dhorda.	17. Pandu.	28. Kalkû.
7. Karyain.	18. Kumbura.	29. Temirachi
8. Warwiti.	19. Danketi.	30. Amega.
9. Partili.	20. Armon.	31. Mehrâm.
10. Saijân.	21. Korâpa.	32. Kurân.
11. Chicham.	22. Sîma.	33. Nakma.

The following clans also, although differing in some respects from those given above, evidently belong to the same tribe :—

1. Agharia or Muki.	3. Dhalya.	6. Bhiman.
2. Gugya.	4. Barhaya.	7. Ghâsia (b).
	5. Bhenâ.	

The Guggyas are bards, and perform important duties at births, deaths, and marriages. The Agharia is a worker in iron. "He frequents the Baiga villages,

(a) Hialop's *Aboriginal Tribes of the Central Provinces*, pp. 10, 11.

(b) *Gazetteer of Central India*, p. 273.

and acts as blacksmith to the whole community, no light task where the iron ore has to be dug from the hill, carried to the village forge, smelted, and then worked up to meet the wants of the people. The Agharias may be set down as the laziest and most drunken of all the Gonds" (a). The Ghasias of Jagdalpur obtain their livelihood by keeping horses, making and mending brass vessels, and by the cultivation of the soil.

Section XVIII.—The Naik or Dhurwe Gond Tribe.

A few of these Gonds inhabit the country situated in the southern part of the Chânda district. Their ancestors were soldiers under the Gond princes ; and consequently they prefer this kind of life to agriculture. They speak a peculiar dialect of Gondî. The Dhurwe Gonds are divided into seventeen clans, which are classified according to the number of deities they worship. This is the second tribe of Gonds in Chânda.

Clans of the Naik or Dhurwe Tribe of Chânda.

I.—Clans worshipping *seven* minor deities.

- | | | |
|-------------|--|------------|
| 1. Atram. | \| | 3. Korâpa. |
| 2. Kurnâto. | \| | 4. Winka. |

II.—Clans worshipping *six* minor deities.

- | | | |
|--------------|--|------------|
| 1. Karnâka. | \| | 3. Kumrâm. |
| 2. Kohachâr. | \| | 4. Marâni. |

III.—Clans worshipping *five* minor deities.

- | | | |
|------------|--|---------------|
| 1. Ada. | \| | 3. Maldongre. |
| 2. Paigam. | \| | 4. Kursenga. |

IV.—Clans worshipping *four* minor deities.

- | | | |
|-------------|--|---------------|
| 1. Kawachi. | \| | 4. Parchâki. |
| 2. Kowa. | \| | 5. Tekam (b). |
| 3. Markâm. | \| |  |

Section XIX.—The Gâiti Gond Tribe.

The chief peculiarity of the Gâiti Gonds, who call themselves also Koitar Gonds, is that their villages have a separate house for bachelors, and sometimes another for unmarried women. Their chief festival is after the in-gathering of the rice crop, when they perform certain curious ceremonies in the thickest part

(a) Gazetteer of the Central India, p. 274.

(b) *Ibid*, p. 133.

of the jungle, where the 'great god' is represented by a *piece* enclosed in a piece of bamboo and hung up on a tree (*a*).

Section XX.—The Moriu Gond Tribe.

These inhabit the cultivated tracts in the neighbourhood of Jagdalpur, and from 'Nagtoka to the boundary of Jeypore, and from Sitapur to about thirty or forty miles north of the Indravati.' They have the character of being excellent cultivators. They wear little clothing, and do not usually cover the head. The Morias keep pigs in great numbers, and will eat the flesh of all animals, except that of the cow. They are more civilized than the Mârias, and form the chief portion of the agricultural population of the northern and central portion of Bastar. Those in Jeypore, Kharand, and Patna, are less civilized than these. They wear their hair tied in a knot behind, their arrows depending from it by the barb. The Moria villages commonly contain families of other tribes. The men of this tribe are robust and intelligent, and are also honest and trustworthy. The ceremony preceding marriage among the Morias is curious. Two grains of rice are dropped into a vessel, and if they come together, the marriage is proceeded with, not otherwise. They worship three deities, Bhû Deo, god of the earth, Dongar Deo, god of the hills, and Bhimfen, or Bhima, the peculiar deity of the people of Bastar (*b*).

Section XXI.—The Manes Gond Tribe.

A tribe in Berar.

Section XXII.—The Gowâri Gond Tribe.

A tribe in Berar.

Section XXIII.—The Thotli Gond Tribe.

A tribe in Berar.

Section XXIV.—The Kohalin Gond Tribe.

A tribe in Berar.

Section XXV.—The Jâduwan Gond Tribe.

A tribe in Berar.

(*a*) Hishop's *Aboriginal Tribes of the Central Provinces*, pp. 21, 22.

(*b*) *Selections from the Records of the Government of India*, No. 80. Report on Bastar and Kharonde, p. 8.

Section XXVI.—The And Gond Tribe.

Cultivators in Berar. They eat flesh, and bury their dead (a).

Section XXVII.—The Buchádi Gond Tribe.

A tribe in Berar.

Section XXVIII.—The Tâkur Gond Tribe.

A tribe in Berar (b).

The Gonds of the Wyngunga perform all kinds of field work, such as, tilling the soil, cutting down forest trees, making fences and dams, and so forth. They make good farmers and cultivators.

Section XXIX.—The Halba or Hahra Gond Tribe.

These are scattered about the level and cultivated tracts of the State of Bastar, and though numerous in the north, are scarcely seen much below the Indravati. They affect the strictness of Hindus, for they neither eat the flesh of cows nor of swine, and wear the sacred cord. "They are said to gain their living chiefly by distilling spirits, and worship a pantheon of glorified distillers, at the head of whom is Bahadur Kalâl. In the Raepore District, where they hold thirty-seven flourishing villages, they have settled down as steady cultivators, and unlike other aboriginal tribes, are quite able to hold their own in the open country. Their religious observances are very simple. All that is necessary for a good Halba is, that he should sacrifice once in his life three goats and a pig, one to each of the national deities called Narayan Gosain, Burha Deo, Sati, and Ratna. Of these, the two former are male, and the two latter are female deities; and it is to Narayan Gosain that the pig is sacrificed" (c). Both Halwas and Badiyas have abandoned the Gond language. The former bury their dead, and worship their ancestors. The chief of Palasgaon, in the Bhandâra district, is of this tribe. The Halbas of Raepore are a colony from Bastar, and are settled chiefly in the south-west of Droog.

The Halbas are divided into numerous clans, some of which are as follows :—

Halba Clans.

1. Bori.	5. Koliara.
2. Kotwar.	6. Bhandara.
3. Karat.	7. Timaia.
4. Chinda.	8. Charun.

(a) Gazetteer of Berar, by A. C. Lyall, Esq., p. 185.

(b) *Ibid.*

(c) Gazetteer of the Central Provinces, pp. 121, 122, Introduction.

These clans intermarry. Members of the same clan are regarded as belonging to the same family, and do not intermarry (a).

Section XXX.—The Koî Gond Tribe.

The Koîs are found in some parts of Bastar. They form a considerable portion of the population of Jigargûnda on the Chintalnâr estate. They are numerous also in Kotapalli, a sub-division of Bastar, and in Lingagiri. Almost the whole population of Potikall, in Bastar, is of this tribe. There are colonies of the Koîs in Lunkam, in the same district.

The Koîs are called Koîwârs in the Upper Godavery District; but they call themselves Koitors; and by the Telinga population they are termed Koidhoras. They are aboriginal inhabitants of the district. In those parts of the country where they come in contact with the Telinga population, they have adopted many of their manners and customs.

Section XXXI.—The Naikude Gond Tribe.

The Naikudes of all the Gond tribes have most conformed to Hinduism. They dress like Hindus, and will not eat beef; but will eat, however, the flesh of most other animals usually eaten by the Gond. They are found in the jungles to the north and south of Pain Gunga, especially between Digaras and Umarkhed; about Aparawa Pet, as far as Nirmed, whence, 'intermingled with Hindus, they are scattered westward nearly to Bidar' (b). Brahmans assist at their marriages. Widows are not permitted to marry again. Both customs of burning and burying the dead are practised. The worship of ancestors is common among them. The poor are given to thieving, and are fond of strong drink.

Section XXXII.—The Bhatra Gond Tribe.

The Bhatras are cultivators in the tract of country eastward of Bastar. Although an aboriginal tribe they wear the sacred cord like higher caste Hindus; but unlike them, will eat nearly all kinds of meat, except the flesh of the cow.

Section XXXIII.—The Agarmunde Gond Tribe.

A small tribe in Berar.

Section XXXIV.—The Badiya Gond Tribe.

The Badiyas appear to be Gonds, yet they conform, to some extent, to Hindu usages, and speak the language of Hindus. They inhabit Chindwaru, between

(a) Report on the Land Revenue Settlement of Raepore, by Mr. Hewitt, B. C. S., p. 36.

(b) Hislop's *Aboriginal Tribes of the Central Provinces*, p. 24.

Chindwara town and the Mahadeva hills. Like Hindus, they bury their dead, scattering the ashes into the nearest river.

Section XXXV.—The Bharia Gond Tribe.

This tribe has been discovered by Mr. C. Scanlan in the Satpura Hills, who has no hesitation in placing it among the Gond family. It is somewhat suspicious, however, that they neither eat nor drink nor intermarry with other Gond tribes. They refrain from eating the flesh of the cow and wild buffalo, but feast readily on deer, pigs, and other wild animals. The Bharias usually burn their dead, yet bury such persons as have been killed by wild beasts, while they entirely abandon those killed by the tiger, and will not so much as touch their bodies. Their chief object of adoration is the Sâj tree. The Bharia swears by the leaf of this tree, which is broken and placed on his head. The tribe is divided into eighteen clans, as follows:—

Bharia Clans.

1. Thakaria.	7. Bagotia.	13. Kurmia.
2. Chalthia.	8. Rothia.	14. Bijilia.
3. Angaria.	9. Gangia.	15. Bagdaria Khamarea.
4. Bhardia.	10. Paria.	16. Gaulia.
5. Dariolia.	11. Mehenia.	17. Bagdia.
6. Nahalia.	12. Pachalia.	18. Amoria (a).

II—THE KHOND TRIBES.

The bulk of the population of Kharonde or Kâlahandi, in Sambalpur, consists of Khonds, who are too fickle and restless to remain in one spot more than a short time. They bear a high character for veracity and fidelity. "Their word, it is said, may be wholly relied on ; and they will never desert those to whom they have promised to adhere, or betray those they have engaged to protect" (b). The Kharonde Khonds belong to two tribes, Kochriah and Pahâria or Dongria. The former are the more civilized. The two tribes do not intermarry. Khonds are found more or less in all the sub-divisions of the Sambalpur territory.

These Khonds are connected with the great family of the same name occupying the hill country of Orissa. The territory inhabited by them is about two hundred miles in length, and one hundred and seventy in breadth, and is

(a) The Indian Antiquary, Vol. I, p. 159. Notes on the Bharias. By Mr. C. Scanlan, Assistant Surveyor.

(b) Sir R. Jenkins' Report on Nagpore, p. 34.

unequally divided by the Mahanadi. They are found on the borders of the Chilka Lake, on the east, in the district of Bastar, and as far west as Berar.

The word Khond means mountaineer. The Khonds who dwell on the hills are called Maliah Koinga; and those of the plains Sassi Koinga; while those found to the south of the Mahanadi are styled simply Koinga or Kwinga. Lieutenant Hill remarks, that, in their own language, they term themselves Knee. A single Khond is called Kwinga. By Uriyas they are termed Khonds; and by the Telingas, Kodûlû, and often Kodûwanûlû, or hill people" (a).

The Khond tribes are divided into three principal branches:—

1. The Bettiah Khonds—servile or subjugated tribes scattered about the plains below the Ghâts, in dense forests, and in small hamlets.

2. The Benniah Khonds—a free people retaining their lands, for which they pay rent to landowners, and which are situated in the woody skirts of the hills.

3. The wholly or virtually independent Khonds, occupying the central table land of the Ghâts, at an elevation of about two thousand feet above the plains.

The members of the same tribes do not intermarry, but members of different tribes do. Boys of ten or twelve years of age are married to girls of fifteen or sixteen. The bridegroom's father purchases the bride with a certain number of cattle. The marriage rite is very simple. "The father of the bridegroom with his family and friends bears a quantity of rice and liquor in procession to the house of the parents of the girl, the priest dashes the bowl, and pours out a libation to the gods. Immediately the parents of the parties join hands, and declare that the contract is completed. An entertainment, to which both families contribute equally, is then prepared, of which all present partake. To the feast succeed dancing and song. When the night is far spent, the principals in the scene are raised by an uncle of each upon his shoulders, and borne through the dance. The burdens are suddenly exchanged, and the uncle of the youth disappears with the bride. The assembly divides into two parties. The friends of the bride endeavour to arrest those of the bridegroom to cover her flight; and men, women, and children, mingle in mock conflict, which is often carried to great lengths. Thus the semblance of forcible abduction attends the withdrawal of the bride among the Orissan Khonds, as it did among many nations of ancient Europe, and now does among the tribes of the Caucasus" (b).

The social organization among the Khonds is strictly patriarchal. All the sons, together with their wives and families, are in subordination to the father, and

(a) *Calcutta Review*, Vol. V, p. 26.

(b) *Ibid*, p. 31.

obey his authority. They possess no property of their own; and all that they may acquire by labour or in any other way, belongs to the father. Their common mother prepares the food for all. A village consists of a number of families under the headship of an hereditary patriarch. A cluster of villages will have another head. Several clusters form a tribe, which is under the guidance of a petty chief. And all the tribes in a given tract are grouped together, and are governed by a superior chief, who is styled Khonro or Bisaye.

Concerning the physical characteristics of the Khonds, Captain Macpherson says, that they are "distinguished by bodily strength and symmetry. Their height is about the average standard of Hindus in the Peninsula. The muscles of the limbs and body are clean and boldly developed. The skin is clear and glossy, its colour ranging from a light bamboo to a deep copper shade. The forehead is full and expanded. The cheek bones are high and rather prominent. The nose is seldom, though occasionally, arched, and is generally broad at the point. The lips are full, but not thick. The mouth is rather large. The whole physiognomy is generally indicative of intelligence and determination blended with good humour. In their personal demeanour they exhibit the easy bearing of men who are unconscious of inferiority, and rarely employ expressions of mere courtesy. In salutation they raise the hand perpendicularly above the head. In meeting on the road, the younger says, 'I am on my way, ; and the elder replies, 'go on'' (a). The Khonds are possessed of great determination and courage. They respect the rights of one another, but, until taught by severe measures, paid no heed to the rights of other races. Hospitable to strangers, sensitive, and high-spirited, they display a mixture of kindness and vindictiveness, often found among an independent and semi-barbarous people. A Khond village consists of a group of houses boarded and thatched, constructed on a uniform pattern, and situated on a well selected site—a knoll, a clump of trees, by a stream, or on the fringe of a forest. They have their own rude arts, and manufacture their cloths, ploughs, bows, arrows, and personal ornaments, for which they exhibit great fondness.

The Khonds worship the earth goddess, the 'god of limits,' the sun and moon, the 'god of arms,' the 'god of hunting,' the 'god of birth,' the 'god of small-pox,' the 'god of the hills,' the 'god of the forest,' the 'god of showers,' the 'god of fountains,' the 'god of rivers,' the 'god of tanks,' the village god, and a multitude of inferior and local deities. But they have no images and no temples.

The principal divinity is the earth goddess, to whom formerly human sacrifices or Meriahs, were offered, in order that being propitiated she might cause the soil to become fertile. These sacrifices were of a two-fold character, that is. were either public or private. As this subject, however, has been so frequently and fully written upon, it is unnecessary to dilate upon it here (*a*). The thanks of the civilized world are due to General Campbell, and to the noble men associated with him, who by their wisdom, firmness, patience, and unceasing kindness, induced these wild races to abandon the horrid and inhuman rite.

(*a*) The Wild Tribes of Khondistan, by Major-General Campbell C. B.

CHAPTER VI.

ABORIGINAL AND MENIAL TRIBES.

I.—NAHIL. II.—DHANWAR. III.—GOTE. IV.—LAJAR. V.—NEHAL. VI.—RAJJAR. VII.—HAT-KAR. VIII.—KAUR. IX.—TAGARA. X.—PARJA. XI.—SUNDI. XII.—ARAKH. XIII.—JHURIA. XIV.—KANJAR. XV.—BANDARWAR. XVI.—MORAR. XVII.—NATH. XVIII.—PANGA. XIX.—GANDLA. XX.—KOLI. XXI.—KAMAR. XXII.—KHANDER. XXIII.—GASSIAH. XXIV.—KON-DRA. XXV.—KUMMAR. XXVI.—RAGAR. XXVII.—HELIA. XXVIII.—KAIKARI. XXIX.—RAMOSI. XXX.—KULATNI. XXXI.—GOARA. XXXII.—DHER. XXXIII.—MAHAR. XXXIV.—DOM. XXXV.—KHATIK. XXXVI.—BAHELIA. XXXVII.—MADGI. XXXVIII.—BHANGI OR KHAKROB. XXXIX.—MEHTAR. XL.—MANG. XLI.—SUNKARIWAR. XLII.—BHAMTIA. XLIII.—MANNE-PUWAR. XLIV.—NELKANIWAR. XLV.—MUGE. XLVI.—DASRI. XLVII.—ARVI. XLVIII.—OJA OR OJHA. XLIX.—KBOT. L.—PATRA. LI.—DHANUKH. LII.—MAJHIA. LIII.—TEOR. LIV.—ZARRA.

1. *Nahil*.

A tribe in Berar.

2. *Dhanwar*.

The Dhanwars have many branches, and display many of the characteristics of Kanwars.

3. *Goté*.

An aboriginal tribe of the Upper Godavery District. They are a wild people, little affected by the civilizing influences in their neighbourhood, and are said to be 'timid, inoffensive, and tolerably truthful.' "Their restless habits, however, do not admit of their settling down as good agriculturists, and, generally speaking, they move from one spot to another once in every three or four years; but on the banks of the Sabari, and in the neighbourhood of Sironcha and Dumagudem, there are numbers of them who have settled down, and have accumulated some wealth in flocks, in herds, and in money" (a). Like most aboriginal tribes the Gotés are fond of strong drink.

4. *Lajar*.

These are found on the fringes of the Satpura hills. They are chiefly hewers of wood.

(a) Gazetteer of the Central Provinces, pp. 500, 501.

5. *Nehâl*.

Menial servants to the Gonds of Berar. In Khandesh they were formerly a very wild people, living as savages. In the Khandesh records they are regarded as belonging to the Bheel tribes. Nehâl families are settled among the jungles and hills of Hoshungabad.

6. *Rajput*

An aboriginal tribe cultivating patches of ground in the jungles and on the hills of Hoshungabad.

7. *Hatkari*

The Hatkars of Berar profess to be Bargi Dhângars, and therefore to be connected with the Dhângars. But they are a tribe distinct in themselves. "The general idea," says Captain FitzGerald, Assistant Commissioner of Berar, "is that originally there were twelve tribes of Bargi Dhângars who came down from Hindustan, and that from them the country about Hingoli was called Bar Hatti, which the Hatkars say is a corruption of the words Bârah Hatkar, or country of twelve Hatkars" (a). The Hatkars are divided into three clans, as follows:

The Hatkar Clans

1. Poli.

2. Gurdi

3. Muski

These three clans are found in Berar, Hingoli, and the neighbourhood. The Hatkars are described as an 'obstinate and quarrelsome' people. They bury the male dead, if they have not died of a wound received in the chase or battle. The body is placed in the grave sitting cross-legged, with a small piece of gold placed in its mouth. The bodies of those Hatkars who die from wounds received in battle or in the chase, are burnt, their feet being placed towards the east. The Hatkars eat all kinds of meat, except that of cows and pigs. The hair of their head is never cut. These people are said to be fine, able-bodied men, having a most wonderful resemblance to one another, which may be accounted for by the constant and exclusive intermarriage of their three great families. They are most independent in bearing, pretentious in character, and are the stuff of which good soldiery is made. They inhabit, speaking generally, the hills on the northern bank of the Paingunga. Their villages are placed like a line of outposts along our frontier with the Hyderabad Territory" (b).

(a) Gazetteer of Berar, by Mr. A. C. Lyall, p. 201.

(b) *Ibid.*, 202.

8. *Kaur*.

The Kaur̄s are usually regarded as aborigines, although claiming to have been originally connected with the Tuar tribe of Rajpoots in the North-Western Provinces. "Their claim," says Mr. Hewitt, "has certainly been recognized in one instance, as the first Kaur chief of Nurra received his estate as a dowry with the daughter of the Rajpoot chief of Khurriar" (a). Nevertheless, their customs are not like those of Rajpoots, but like the aboriginal tribes of jungles. They worship Doolar Deo and Boorha Deo, Gond deities, and, as a class, avoid intercourse with Brahmans. Their marriage ceremonies are performed in the presence of the elders of a village; and they bury their dead. The Kaur̄s are good and industrious cultivators.

9. *Tagârâ*.

A destitute tribe eating everything procurable, even snakes and other reptiles. They subsist chiefly on the produce of their fields, and on the chase. They inhabit the country south of Jagdalpur, from Sitapur to Sunkam. The Tagârâs are probably an offshoot from the Gonds.

10. *Parjâ*.

A tribe occupying the same country as the Tagârâs, and exhibiting the same characteristics. They too, in all likelihood, are related to the Gonds.

11. *Sundî*.

These are found in most parts of Bastar. They are dealers in spirits, and are distillers from the Eastern Ghâts. They are also settled in Sambalpur.

12. *Arah*.

A tribe in Berar.

13. *Jhurîa*.

A somewhat numerous tribe of cultivators and hunters. They are seen, for the most part, about Narainpur and Pratappur, and in the direction of Kanker in Bastar. In manners, customs and appearance, they resemble the Murias. The Jhurîas are probably of Gond descent.

14. *Kanjar*.

A small community living in hamlets in the jungles between Nagpore and the Wurda. They make coarse canvas and ropes, rear donkeys, carry grain,

(a) Report of the Settlement of Raepore, by Mr. Hewitt, B.C.S., p. 35

repair hand-mills, and generally have no fixed calling or pursuit. Formerly, they were incorrigible cattle stealers and highway robbers (*a*).

15. *Bandarwâ.*

A wild and savage tribe in the remote tracts of Chhattisgarh, some of them, of both sexes, it is rumoured, wandering about in a state of nature, and living mostly in trees. The word *bandarwâ* is derived from *bandar*, a monkey, and indicates, it is said, the monkey habits of these strange people. They are represented as cannibals by Sir R. Jenkins, in his report on the Nagpore territories, as armed with bows and arrows, and as being ignorant of the comforts of hut or house, satisfied with the shelter which the jungle affords (*b*).

16. *Morar.*

The Morars are found in Bastar.

17. *Nath.*

Wandering jugglers and rope-dancers.

18. *Panga.*

A tribe inhabiting the Salehtekree Hills.

19. *Gandla.*

A tribe inhabiting the Salehtekree Hills.

20. *Koli.*

These are scattered about the Nimâr and Berar districts. Some are weavers and village police in Hoshungabad. A few are found elsewhere. In Berar the Kolis are said to be divided into two tribes, which have been reclaimed from a wild life at different periods. They are agriculturists in that province.

21. *Kamâr.*

The Kamârs are found in the remote jungles of Raepore, where they lead a wild life, subsisting on game, and on the products of the forest. They have a great aversion to agriculture.

22. *Khander.*

An outcast tribe in Chhattisgarh.

(*a*) Sir R. Jenkins' Report on Nagpore, p. 42.

(*b*) *Ibid.*, p. 84.

23. *Gassiah.*

An outcast tribe in Chattisgarh. They are found in all the sub-divisions of Sambalpur.

24. *Kondra.*

Basket-makers working in bamboo, in various parts of Sambalpur, especially in the Bargarh Tahsil.

25. *Kummar.*

Basket-makers and fowlers in Kharonde.

26. *Ragar.*

A low caste people in Baitool.

27. *Holia.*

A low caste people in Bhandâra.

28. *Kaikari.*

Notorious, skilful, and determined thieves in Wardha, Berar, and elsewhere. They make mats, repair hand-mills, let out donkeys, and in general pursue miscellaneous kinds of occupation. Their women are famed as fortune-tellers.

29. *The Ramosi Tribe.*

A predatory tribe in Berar.

30. *The Kûlatnî.*

"A peculiar sect of females, walkers on stilts, wrestlers and sword-cutters. They generally live with bad characters. Their numbers are recruited by the purchase, or theft, of illegitimate children "(a).

31. *Godrâ.*

Labourers in Purâra, of the Bhandâra district, and in other places.

32. *Dher.*

Labourers in Nagpore, Bhandâra, Sambalpur, and other districts. They are a large tribe in these provinces, numbering upwards of half a million of persons. In Nagpore they are weavers and cotton-spinners, and together with the Koshtis, are the most important non-agricultural class in the country. The Dhers are found in Nimâr and Berar. The Dhers are the most numerous class of people

(a) Settlement Report of the Wyngunga, by Mr. A. J. Lawrence, p. 75.

in Bhandâra or the Wyngunga, where they perform many forms of menial service, and occupy a corner of every town and village. They are the day-labourers of the country. See an account of this tribe in Part III—The Tribes and Castes of the Bombay Presidency, Chapter VII.

Respecting the origin of the Dhers in the Central Provinces, the compiler of the Census Report of 1872, makes the following observation :—" Their present position and distribution over the province would suggest the idea of their having immigrated in great numbers from Western India at some remote period, and having been of consideration in olden days; but newer settlers found them more intimate in their relations with the people of the country than seemed good to the stricter rules of caste; and the new settlers being the more powerful, and carrying with them the prestige of more recent connexion with their homes in the west, looked down on the Dhers, and reduced them gradually to the state in which we find them"^(a). I fear this observation, though interesting and somewhat ingenious, would not be borne out by facts. The Dhers in the west are as low in social position as those of Nagpore. Moreover, there is not, so far as I am aware, any safe record of the Dhers of former times in these provinces being of higher rank or of greater account than those of the present day.

33. *Mhâr.*

These are very numerous in Berar, Chânda, Hoshungabad, and other parts of the country. Their occupation is, in the main, two-fold. They are cotton-spinners and weavers of coarse cloth; and are also village watchmen. Some suppose the Mhârs and Dhers to be the same tribe. There are a few in Sambalpur.

34. *Dom.*

A very low caste, whose occupation and duties are similar to those of the Dhers. They seem to be identical with the Doms of Northern India. They are numerous in Kharonde.

35. *Khatik.*

An outcast race in Nagpore, Chânda, Berar, Jubbulpore, Saugor, and elsewhere, similar to the Khatiks of Northern India.

36. *Bahelia.*

These rear pigs, manufacture castor oil, collect *lac*, and pursue various other occupations.

(a) Report of the Census of the Central Provinces for 1872. p. 37.

37. *Mâdgô.*

A low tribe in Chânda and Berar.

38. *Bhamî or Khâkrob.*

Scavengers in Chânda. They are called Khâkrob in Berar.

39. *Mhtar.*

Sweepers. A useful class scattered about all the districts

40. *Mâny.*

A low tribe in Nagpore, Nimâr, Berar, Hoshungabad, and other districts. They make brooms, sell grass and wood, and pursue various occupations of a similar nature. They are also employed as musicians and singers at the great festivals of other tribes.

41. *Sunkuriwâr.*

An outcast race in the Upper Godavery District.

42. *Bhamtia.*

These manufacture ropes, mats, baskets, and the like. They reside in the Wyngunga, about Nagpore, and in many other places.

43. *Mannepuwâr.*

An outcast race of the Upper Godavery District.

44. *Nelkâniwâr.*

A low tribe of weavers of coarse cotton cloth in the Upper Godavery District.

45. *Muge.*

Fishermen and quail-catchers.

46. *Dâsri.*

In Berar.

47. *Arm.*

A few families in Berar.

48. *Oja or Ojha.*

Singers and beggars in Chânda, Raepore, Hoshungabad, and elsewhere. They are said to be the Bhâts, or genealogists, of the Kurkû tribe.

49. *Keot.*

A considerable tribe of more than forty thousand individuals, scattered over the Sambalpur province, of whom more than one-half are in the Bargarh and Sambalpur tahsils, and ten thousand more are in the Sonpur State.

50. *Patra*

An insignificant community of only ninety persons in some parts of Sambalpur.

51. *Dhanukh.*

A low caste, settled chiefly in Narsingpore and Raipore. They probably correspond to the Dhanukhs of Northern India.

52. *Majhia.*

About two thousand Majhias are settled in Sambalpur, of whom more than half are in the tahsil of that name.

53. *Teor.*

The Teors number less than a thousand persons. They are settled in Sambalpur, especially in the Bargarh and Sambalpur tahsils.

54. *Zarra.*

These are also in Sambalpur, and are about twice as numerous as the foregoing. Nearly one-half of them are in the Bamra State.

CHAPTER VII.

SECTION I.—THE SECT OF THE MAN BHAU DEVOTEES.

SECTION II.—THE MAHOMEDAN TRIBES.

1.—PINJARA 2.—KANCHAR. 3.—BOHRA. 4.—SHEIKH 5.—SAIYID. 6.—MOGHAL 7.—PATHAN
8.—LABANI. 9.—SIDHI. 10.—THE ARABS 11.—THE ROHILAS 12.—MALWI. 13.—BALOOCHI
14.—MEENA 15.—BHARAEI. 16.—PAKHALI. 17.—KACHI. 18.—KASAI. 19.—KANGAR 20.—
LAKARI. 21.—BHEEL 22.—PINDARI.

SECTION III.—THE PARSEES.

SECTION I.—THE SECT OF THE MAN BHAU DEVOTEES.

THIS is a numerous fraternity, of rigid morals, and clothed in black garments. The gloominess of their dress gives them a singular, not to say extraordinary, appearance in a land of excessive light, in which all classes of native society are accustomed to array themselves in robes of whiteness, or of divers bright and gorgeous colours. Even ascetics, of whom there are numberless sects, commonly assume a yellowish dress, which is both striking and picturesque. The Mân Bhaus, however, men and women—for although unmarried, the two sexes are admitted into this community—wear garments of a sombre blackness.

The sect is not confined to any one caste, but admits persons of all Hindu castes, especially Sudras; but Brahmans, even Mahomedans, on changing their religion, are occasionally received likewise. Children also, girls as well as boys, are frequently set apart in early life, by a kind of consecration, to this religious order, are handed over to the monks, and are brought up in their *maths*, or monasteries. The morality of this people is professedly of a high character. They wander about subsisting on charity, are very abstemious, refrain from eating flesh and fish, and from drinking spirits, are virtuous and pure, abstain from marriage, and are gentle and inoffensive. The women have their separate apartments, distinct from the men, yet in the same building. Should any impropriety arise between the sexes, as sometimes happens, the guilty parties are removed, and compelled to reside by themselves in villages with other Hindus; and while not

altogether excommunicated, are for the future regarded as secular members, and are no longer designated by the term *Mân Bhau*, but bear the name of *Gharbar* and *Grist*, the former word meaning 'confusion,' and representing the disorder they have brought into the society; the latter designating the fact that they have abandoned a life of celibacy, and have entered into family relations. Such persons are permitted to accumulate property in money and lands. Although no longer wearing the black dress, they continue to observe the peculiar customs of the sect. Indeed, all who belong to it constitute a family, and speak of one another as brothers and sisters.

The *Mân Bhaus* are exclusively devoted to the worship of Krishna; pay no reverence whatever to any other Hindu deity; and abhor tutelary gods and painted stones. Their sacred book is the *Bhagawad Gîta*; and they reject all other sacred books. It is remarkable, that the most licentious deity of the Hindus, whose worship is almost everywhere associated with gross sensuality, should be the object of veneration by a people of strictly moral principles. There are two forms of Krishnaism however,—one sensuous, the other meditative. The sensuous they choose to ignore; and to the latter direct all their attention. Those portions of the *Bhagawad* in which the divine goodness, benevolencé, and purity are portrayed, they delight to ponder. The *mantra*, or sacred words, which are secretly communicated to those who wish to be initiated into this religion, are taken from the *Gîta*. No one under the age of fifteen or sixteen years, though it may be living within the walls of the monastery and wearing the black dress, is admitted to its full communion, or is considered discreet enough to have the *mantra* whispered into his ear. At death the body of a *Mân Bhau* is buried, lying on his left side with the face to the east, and the head to the north. Unlike other Hindus, these people do not regard a dead body as impure, or as imparting any ceremonial uncleanness to those who touch it; nor do they perform the *srâddh*, that is, they do not present offerings to, and worship, their ancestors.

Some of the customs of this sect are very curious. They are careful not to take animal or insect life; and even the water drunk is first strained through a cloth, and whatever remains upon it is delicately removed lest a minute insect should be injured in the operation. In asking alms a *Mân Bhau* will take nothing himself except from the hand of the giver, will pluck no fruit, no ear of corn, and no vegetable, and will not put his hand into a basket for a handful of grain, or remove anything that is there.

These singular people are scattered over a considerable extent of country, chiefly to the east of the Berars, in the direction of the Saidrai Hills, on the banks

of the Kishna, and to the north of Malwa. A small number have been traced even in the Punjab. They acknowledge two spiritual heads, Kavîswarba and Upadhya, the former designating seven clans, the latter eight, as follows:—

Kavîswarba Clans.

1. Daryapûrkar.
2. Balapûrkar.
3. Idûnashi.
4. Ambîka.
5. Khumnâikar.
6. Kapataikar.
7. Panjâbî.

Upadhya Clans.

1. Patûrkar.
2. Dharashûkar.
3. Waiyadeshkar.
4. Sûkenykar.
5. Bîkar.
6. Bhojnai.
7. Seoraikar.
8. Akulnâikar.

The sect has two principal *maths*, or monasteries, at Roodhpore, about twenty-five miles east of Elichpore in Berar; and six subordinate ones, called Rasygaunkar, Balapûrkar, Dargapûrkar, Bîrkar, Talikar, and Panch Rahût. This town, therefore, is regarded as sacred by the fraternity. They have also not a few monasteries in other places. Each has its Mahant or religious superior, who is held in great, and almost divine, reverence, and exercises immense authority over the community of which he is the head. At his death his successor is elected by the monks of the monastery (a).

A little additional information respecting this sect is furnished by Mr. Lyall, in his Gazetteer of Berar. He says: "they are divided into two classes, the Gharbârîs, or lay members, and the Bairâgîs, who are both monks and nuns. Both classes are received into the community by a *guru*, who recites a *mantra* as he clips off a lock of their hair. The Gharbârîs do not shave their hair any more than other Hindus; but the Bairâgîs, monks and nuns, are clean shaven. The Bairâgîs generally wear clothes stained with *kajal*, or lampblack, a colour prohibited to the Gharbârîs.

"They are to be found in a great many villages; and their laws and customs are peculiar. They are prohibited from drinking the water of, (and consequently are not supposed to live in,) a village in which there is a temple dedicated to any goddess. They are prohibited from drinking for three days of the water of the village where a man has been murdered or poisoned, or killed by falling down a well. If a man dies a natural death, they may not drink till they have visited a graveyard. They will neither cut nor break down a tree. large or

(a) Account of the Mân Bhaus; or, The Black-clothed Mendicant Devotees, by Captain A. Mackintosh. Madras Journal of Literature, Vol. III, p. 9.

small. They are believed to deal largely in charms and philters, especially if they want to get anything out of a person.

"They are naturally hated by the Brahmans, betwixt whom and themselves there is a long standing bitter feud. Their free thinking consists mainly in their hatred of the Brahmanical yoke. They observe the laws of caste so far that, although they will allow any Hindu to become a member of their lay community, they will not admit any Mhâr, or person of equal or inferior caste, among their devotees" (a).

SECTION II.—THE MAHOMEDAN TRIBES.

1. *The Pinjuras.*

Cotton dealers and cleaners in Bhandara.

2. *The Kanchars.*

Manufacturers of glass ornaments.

3. *The Bohras.*

A sect from Gujerat, engaged in trade at Burhanpur, in the district of Nimâr, and in Berar.

4. *The Sheikhs.*

There are upwards of seventeen thousand Sheikhs in the Nagpore district, and in the province of that name there are thirty-four thousand; and twenty-three in Jubbulpore, while in all the provinces of this Administration there are upwards of eighty thousand.

5. *The Saiyads.*

These are much less numerous than the Sheikhs, and number about fifteen thousand five hundred individuals, who are scattered among all the districts.

6. *The Moghals.*

These are a little more than half the number of the Saiyads, and like them are scattered in all directions.

7. *The Pathans.*

The Pathans form a considerable community of fifty-four thousand persons, more than one-half of whom are in the Nagpore and Jubbulpore Divisions. A few are found in all the sub-divisions of Sambalpur.

(a) Gazetteer of Berar, by Mr. A. C. Lyall, pp. 209, 210.

8. *The Labanis.*

In Berar.

9. *The Sidhis.*

A few families are found in Berar.

10. *The Arabs.*

A small community in Berar.

11. *The Rohilas.*

A few in Berar.

12. *The Malwis.*

A few in Berar.

13. *The Baloochis.*

One or two families in Berar.

14. *The Meenas.*

About sixty or seventy families in Berar.

15. *The Bharaelis.*

About twenty-five families in Berar.

16. *The Pakhalis.*

In Berar.

17. *The Kachis.*

In Berar.

18. *The Kasais.*

In Berar.

19. *The Kangars.*

In Berar.

20. *The Lakaris.*

In Berar.

21. *The Bheels.*

All the Bheels along the skirts of the Satpura Hills have embraced the Mahomedan faith. They do not intermarry, however, with purer Mahomedans (*a*).

(*a*) Gazetteer of Berar, by A. C. Lyall, Esq., p. 183.

22. *The Pindâris.*

Descendants of Gonds, Kurkus, Bheels, and others, the children of whose ancestors were carried off by Pindâris, and became Mahomedans. Eventually they mostly returned to their native villages in Hoshungabad and other districts. They are an irreligious people, knowing little or nothing of the faith of Islam and, at the same time, not practising the creed of their forefathers. They cultivate lands in the jungles and on the hills.

SECTION III —THE PARSEES

These intelligent, enterprising, and most useful merchants and traders, the number of seventy-four, have taken up their residence in some of the principal cities and towns of the Central Provinces, where they pursue their calling to the benefit of the people generally, as well as of themselves.

PART III.

THE TRIBES AND CASTES

OF THE

BOMBAY PRESIDENCY.

THE TRIBES AND CASTES OF THE BOMBAY PRESIDENCY

IN presenting an account of the distribution of tribes and castes over a large tract of country like the Bombay Presidency, it is necessary to pay proper respect to the distinctions of race pertaining to its several localities. Were the same classes of people found everywhere, the narrative would have a continuous character, and would demand only a complete description of these classes, the same statement respecting them being applicable to their condition in all places. But when it is ascertained that, while a few prominent tribes are scattered over every district of the country, there are fundamental differences in many of them, so that certain provinces have certain tribes peculiar to them, it is impossible under such circumstances to give an analysis of the clans of one province under the supposition that it will be suitable to all the rest. It will be truer and more satisfactory to consider separately the various districts represented, so far as they manifest great distinctions in the races inhabiting them. This process will be much more laborious than the other, and will, at the same time, lack the pleasant feature in all disquisitions of this nature of homogeneity and uniformity. The great differences in these races, however, should be carefully exhibited, and no good can result by a forced attempt at uniting together tribes which the habits of many generations have kept asunder. I have, therefore, given a separate account of those provinces and districts of the Presidency which display marked distinctions in their tribes and castes ; and, in addition, have devoted three several chapters to the Bheels of Khandesh, to the Koli tribes, to two tribes of the Satpura Hills, and to many wandering and predatory tribes, which have promoted the literary interest, though not the reputation and honour, of this great division of India.

CHAPTER I.

THE CASTES OF BOMBAY AND ITS NEIGHBOURHOOD :

(Including the Cities of Bombay, Poona, Sholapore, and other tracts not described elsewhere.)

THE BRAHMAN TRIBES

I.—THE MAHARASHTRA BRAHMANS, THEIR SUB-DIVISIONAL CASTES II.—THE GURJAR TRILLES
III.—THE TAILANGA BRAHMANS IV.—THE KANOUJIYA BRAHMANS. V.—THE SARASWAT
BRAHMANS VI.—THE GAURS. VII.—THE NAGARS VIII.—THE SHUNVI BRAHMANS
IX.—THE KONKANI BRAHMANS. X.—THE HUBU BRAHMANS. BRAHMAN MATHS, OR MONAS-
TERIES; SPIRITUAL AND SECULAR OFFICES AMONG THE BRAHMANS, CUSTOMARY DUTIES
CLAIMED BY BRAHMANS. IMPURE AND DOUBTFUL BRAHMANICAL CASTES.

IN the year 1826 the Governor of Bombay issued orders that the representatives of all the Hindoo castes in Poona and its neighbourhood should be assembled in order to give information respecting the castes with which they were connected. Accordingly, large numbers of natives of every section of the community were gathered together, and were interrogated by European officials respecting the divisions, sub-divisions, and peculiar customs of their several tribes. No similar opportunity for learning the condition of Hindoo castes has ever occurred in any other part of India, though, considering the interest which, when the matter was explained to them, the native inhabitants of Poona took in the subject, it is strange that a similar experiment has not been tried by the Governors and Lieutenant-Governors in the other Presidencies. The amount of information gained on this occasion was considerable, especially relating to Hindoo law regarding the castes and the customs prevalent among them. Yet in respect of the castes themselves it was meagre. I shall furnish an outline of the results thus obtained concerning the castes of Bombay, which are, doubtless, in much the same position now as they were fifty years ago; and shall supplement the knowledge thus acquired by that which I have derived from other sources, especially from the excellent and elaborate papers of Mr. W. F. Sinclair, B. C. S., inserted in the "Indian Antiquary" in the year 1874, from the late Rev. Dr. Wilson's "Indian

'aste," and from Mr. Hearn's Statistical Report of the Colaba Agency. It will be seen, however, that other works have been consulted on this important subject. I have, moreover, arranged the castes according to the classes to which they properly belong, so far as the information at my disposal would allow.

THE BRAHMAN TRIBES.

FIRST—THE MAHARASHTRA, OR MAHRATTA TRIBE OF BRAHMANS

Branches of the Mahratta Brahmans :—

These are, according to some authorities, divided into fourteen sub-tribes, namely :—

1. Karhâde.	6. Maitrayana.	11. Kânnan.
2. Konkanasth or Chitpawan.	7. Charak.	12. Kirvant.
3. Deshasth.	8. Nârmadi.	13. Savashe.
4. Yajurvedi.	9. Mâlwi.	14. Trigul (a).
5. Abhîr.	10. Deoruke.	

This list was obtained from a Mahratta Brahman in Benares.

The late Rev. Dr. Wilson of Bombay, in his Essay on the Brahmanical tribes, gives the following sub-divisions of the Mahratta Brahmans :—

Dr. Wilson's List of the Mahratta Brahmans (b).

1. Deshastha.	13. Sâvashâ.	25. Bardeshkar.
2. Konkanastha.	14. Kâsta.	26. Kudaldeshkar.
3. Karhâda or Karhataka.	15. Kunda Golaka.	27. Pednekar.
4. Kânva.	16. Rânda Golaka.	28. Bhâlâvâlekar.
5. Mâdhyandina.	17. Brâhmana Jâi.	29. Kushasthal.
6. Pâdhya.	18. Sapâra.	30. Khadape.
7. Devarukha.	19. Khistî.	31. Khajule.
8. Palasha.	20. Huseinî.	32. Maitrâyaniya.
9. Kirvanta.	21. Kalankî.	33. Jhâde or Nagpore Brah mans.
10. Tirgula.	22. Shenavi.	34. Varâdi or Berar Brah mans.
11. Javala.	23. Narvânkar.	
12. Abhîra.	24. Keloskar.	

1. The Deshasth Brahmans properly belong to the tract of country lying above the Sahya Ghauts ; but they are also found in many other parts of India. They are said to be of darker complexion than the Konkanasth Brahmans, which is probably owing to intermarriages between themselves and the other three great

(a) See the Author's Hindu Tribes and Castes of India, Vol. I, p. 81.

(b) Indian Caste. By the late Rev. Dr. Wilson. Vol. II, pp. 18—50.

Hindu castes of lower rank than the Brahmanical, namely, Kshatriya, Vaisya, and Sudra, a custom allowed in the earlier ages of Brahmanism. Most of the Deshasth Brahmans pursue secular occupations, and make no pretence to the learning for which some other tribes are famous.

The Deshasth Brahmans, says Mr. W. F. Sinclair, "inhabit the table-land above the Ghauts,—that is, the *des*, or open country. They are said to be divided into three branches:—1, Rigvedi, or Deshasth Proper; 2, Yajurvedi; 3, Karhâde. They are intelligent and industrious. The first and third branches are darker and smaller in stature than the Konkanasths" (a).

2. The Konkanasth or Chitpawan (pure-hearted) Brahmans inhabit Konkan, from the Vaitarani river in the north to the Subrahmanya river in the south, and from the sea to the Sahya Range. Tall and handsome, with a keen eye and large, expressive nose, of singularly fair complexion, learned, shrewd, intellectual, and high-spirited, they are, perhaps, the most distinguished of the entire Brahmanical race. Under the Mahratta rulers they displayed great administrative genius. They still are fond of secular employment, and are noted for the talent they exhibit. In their villages in Konkan many are farmers, and bear the appellation of Khot. These Brahmans are supposed to have originally come by sea to Konkan from North-Western India (b).

The Konkanasth or Chitpawan Brahmans are inhabitants of Konkan. "Physically and mentally," says Mr. Sinclair, "they are very high in the scale of humanity; often tall and well formed, light in colour, and sometimes grey-eyed. Their women are considered beautiful among natives, and some families are accused of making the marriage of their daughters a source of revenue. They are as a body remarkable for ability and industry in public affairs, and ever since the foundation of the Mahratta empire, have enjoyed a great share of the Government of the country. When the power of their caste-fellows, the Peshwas, became supreme, this share grew to be a monopoly; and to this day they hold, perhaps, three-fifths of all now hereditary appointments under Government, for which educated natives are 'eligible'" (c). The notorious Nana of Bithoor was a Konkanasth Brahman.

3. The Karhâda Brahmans are so called from Karhâd, a town to the south of Sattara, near the junction of the Krishna and Koyana rivers, from which place

(a) The Indian Antiquary, February, 1874. Notes on Castes in the Dekhan, by Mr. W. F. Sinclair, Bom. C. S.

(b) See a fuller account of the Konkanasth Brahmans in the Author's Hindu Tribes and Castes, Vol. I, pp. 82—89. Consult also Sir G. Campbell's Ethnology of India, on the same subject.

(c) The Indian Antiquary, February, 1874. Notes on Castes in the Dekhan, by Mr. W. F. Sinclair, Bom. C. S.

they extend as far north as the Vedavati river. Formerly, it was a custom of the tribe to sacrifice annually a young Brahman to the Shakti deities, which horrid custom was observed as late as the commencement of the present century. But no instance has occurred since 1818, when the British took charge of the Peshwa's territories. The Karhâdas are an intelligent people, of the same mental characteristics as the Konkanasths. The celebrated Mahrathi poet, Moropant, was a Karhâda.

4. The Kânva Brahmans are chiefly found in Kolapore and in other tracts of the Mahratta country, "where they frequently go by the name of Pratham Shâkhi, meaning the first (surviving) shâkhâ (or branch) of the white Yajurveda. The Badavas (or cudgelists), who strive to preserve order at the Pandharpur temple, are of this caste" (a).

5. The Mâdhyandinas are scattered over the land from Nâsik to Kolapur and the southern Mahratta country. They perform their devotions commonly at midday. The Gûrû, or spiritual teacher, of the Maharajah of Kolapur, and also the titular Pratinidhi of Sattara, are of this caste.

6. The Pâdhyâ Brahmans are few in number, and are said to live on the highlands above Konkan, as well as, to some extent, in the country below. They are reputed to have belonged originally to the Karhâdas. The Pâdhyas have been family priests to the ignorant tribes on the Ghauts. Hence their name.

7. The Devarukhas are inhabitants chiefly of the Ratnagiri districts, especially Devarukha and Râjapur; but some are also found in Alibâgh and the Northern Konkan. They seem to be poor, and consequently insignificant, and are much devoted to agriculture.

8. The Palashas are regarded as an inferior race by Brahmans of high rank. They have sprung from the village of Palasha and its neighbourhood, and are numerous in Bombay, where they perform the duties of family priests, physicians, and astrologers.

9. The Kirvanta Brahmans are found in Northern and Southern Konkan, and are prosperous cultivators. Moreover, some of them have a reputation for learning.

10. The Tirgula Brahmans are regarded as renegades by those Brahmans who adhere stringently to the rules of their order. One great cause of offence has been that, as cultivators, they have been in the habit of destroying insects which injure their crops. They inhabit the banks of the Krishna at Indapore, Salapore, and other places, and are especially engaged in the cultivation of the

*(a) Dr. Wilson's Indian Caste, Vol. II, p. 24.

piper-betel. The imputation of ignorance cast upon them may arise from the prejudice against them referred to above.

11. The Javalas are said, perhaps groundlessly, to have been created Brahmans by the Mahratta rulers; and consequently other Brahmans will not eat or intermarry with them. They are numerous in Konkan.

12. The Abhîra Brahmans are priests to Ahîrs or Abhîras, who are herdsmen. They are reputed to have come from Gujerat and Rajputana to Khandesh, where they have settled.

13. The Sâvashâs are descendants of excommunicated Brahmans "defiled by partaking of a funeral *shrâddha* given by a Brahman who had been living with a Châmbhârî" (a). They are a numerous body in the southern Mahratta country, where they are prosperous traders.

14. The Kâstas are not recognized as Brahmans by the Mahratta Brahmans, and are of lower rank than the Sâvashâs. They are found at Poona and elsewhere, and are famous for their skill in *impromptu* poetry.

15. The Kunda Golakas are descendants of illegitimate Brahmans, yet maintain their order pure from contact with Brahmans of similar descent. They are engaged in secular pursuits as 'money-changers,' 'shop-keepers,' 'astrologers,' and 'cultivators.'

16. The Rânda Golakas are descendants of Brahman widows, and therefore are of illegitimate birth like the preceding, who, however, affect to be of higher rank. The occupation of the two castes is the same.

17. The Brâhmana Jâis are impure Brahmans, descended from Brahman fathers, and Vaisya, Sudra, or low caste mothers. It is singular that they are recognized as Brahmans at all.

18. The Sapâras cultivate the palm, and rank as inferior Brahmans. They belong to the village of Sapâra and its neighbourhood, north of Bassin.

19. The Khistis are chiefly found at Ahmednuggur and Paithan, and are said to be a colony of Gujerat Khedavala Brahmans. They are money-lenders, and in habits are similar to the Deshasths.

20. The Huseinis are partly Brahmans and partly Mahomedans, conforming to the customs of both, and being recognized by neither, intermarry only in their own community. They are settled near Ahmednuggur.

21. The Kalankis or spotted Brahmans are, as represented by their name, impure Brahmans. The caste is numerous in the districts of Nagpore.

22. The Shenavi or Sâraswata Brahmans are settled on the coast of Konkan, in Goa, and at Bombay.

The greater portion of the above account respecting these castes, I have condensed from Dr. Wilson's description of them. He says little about the remaining twelve. The first nine he regards as offshoots of the Shenavis ; and states, that they do not hold social intercourse with one another. The Maitrayaniyas are on the banks of the Godavery, especially at Nasik. The Jhâdes are at Nagpore, and are called Brahmans of the forest. The Varâdis are in Berar, and are divided into two branches, which do not intermarry.

It is manifest, however, that many of these various classes of Brahmans have nothing whatever to do with Mahratta Brahmans, are totally distinct from them, and would be repudiated by them. In all probability Dr. Wilson's intention was merely to furnish a list of Brahmanical tribes distributed about the Bombay Presidency. Yet it is unfortunate that in the excellent work of this distinguished oriental scholar they should all be lumped together under the general heading of Maharashtra Brahmans.

The Yajurvedis, in the first list of Mahratta Brahmans, are for the most part traders. They are "darker, the nose is much less apt to be aquiline, and the whole physiognomy is inferior to that of the handsome Konkanasths and acute-looking Rigvedis and Karhâdes" (a).

SECOND.—THE GURJAR TRIBES OF BRAHMANS.

For a list of the eighty-four tribes of these Brahmans, see the first volume of this work ; and for a description of each tribe, and of many more, the reader is referred to the chapters in the present work on the Castes and Tribes of Gujerat.

THIRD.—THE TAILANGA BRAHMANS.

These are numerous in the Carnatic, where they are mostly engaged in trade. See the first volume of this work.

FOURTH.—THE KANOUIYA BRAHMANS.

The Kanoujiyas are from North-Western India. Many are sepoy and policemen, and some are railway servants. Being away from their own country they are ready to hold positions which are declined by other Brahmans. They are an intelligent, good-looking, and enterprising people.

A detailed account of these Brahmans is given in the first volume.

(a) The Indian Antiquary, February, 1874. Notes on Castes in the Dekhan, by Mr W. F. Sinclair, Bom. C. S.

FIFTH—THE SARASWAT BRAHMANS

These also are from North-Western India (*a*). They do not bear a good character for loyalty and good conduct. Both the Sâraswat and Kanoujiya Brahmans, true to the bad custom of their race in Northern India, seclude their women in zenanas, or compel them to be veiled when appearing in public, a custom not practised by other Brahmans in Bombay (*b*).

SIXTH—THE GAUR BRAHMANS

(See the first volume.)

A few families are in Poona, which originally came from Cashmere

SEVENTH—THE NAGAR BRAHMANS

The Nâgars are from Gujerat, and are engaged in trade. They are a people of little influence. For an account of them, see the chapter on the Gujerat Brahmans.

EIGHTH—THE SHENVI BRAHMANS

A low Brahmanical tribe, from whom most other Brahmans hold themselves aloof. Yet they are intelligent, cultivate English literature and western science, and are free from many prejudices which beset Brahmans of higher social rank

NINTH.—THE KONKANI BRAHMANS

These are not to be confounded with the Konkanasth Brahmans of the Maharashtra family. "They belong," says Dr. Wilson, "to the Panch Gaur division of the Brahmans, and are Sâraswatîs of kin to the Shenavîs. Goa was originally their principal seat. With them are associated the Hubu Brahmans, holders of some of the lands near Kârwar" (*c*). The language spoken by these Konkaniis seems to be a mixture of Mahrathi, Canarese, and Tulava. They are chiefly shopkeepers, writers, and cultivators.

TENTH.—THE HUBU BRAHMANS

The Hubu Brahmans, as stated above, seem to be connected with the Konkani tribe. They are in possession of lands which formerly belonged to Jain landlords. Their profession is two-fold. The almanacs used by the people in their neighbourhood are prepared by them. They are also priests of temples. Buchanan speaks of them as miserably ignorant.

(*a*) Tribes and Castes of India, Chapter on Sâraswat Brahmans, Vol. I, p. 64.

(*b*) The Indian Antiquary, February, 1874.

(*c*) Dr. Wilson's Indian Caste, Vol. II, p. 66.

BRAHMAN MATHS, OR MONASTERIES.

There are four great Maths, Sansthâns, or Monasteries, of Brahman Swâmis, or leaders, which are called by their names :—

1. *Sanharachari.*

These wear a longitudinal mark on the forehead. Their jurisdiction extends, especially over the Smart, Arhatî, or Shivabhakt Brahmans, that is, worshippers of Shiva.

2. *Madwachari.*

These are supreme among the Karhatî or Vishnubhakt Brahmans, that is, worshippers of Vishnu. They wear a perpendicular mark on the forehead.

3. *Ramanujachari.*

The disciples of the celebrated Hindoo leader, Râmanuj.

4. *Vallabhachari.*

Supreme among the Gujerati Brahmans.

SPIRITUAL AND SECULAR OFFICES AMONG THE BRAHMAN TRIBES

1. *Watandâr.*

The Watandâr has authority to inquire into alleged infractions of caste, discipline, and custom; to prescribe penance; to levy fines; and to ordain exclusion from caste. When unfit for the office, an hereditary successor is sometimes put aside in favor of a person more competent.

2. *Vyovhârî Josi.*

This Brahman exercises the priestly office in his own and other castes, in which his authority has not been superseded by the priests already appointed, as, for example, by the priests of the Lingayat, Parbhû, and Sonâr castes. His duties are :—

- i. Havi : the worship of certain divinities.
- ii. Kavi, Sraddh, and Paksh : performance of ceremonies in honour of ancestors.
- iii. Wanamantram : attendance at festivals, on invitation.
- iv. Sanskâr : attendance at certain family ceremonies, especially marriage.
- v. Panchang : keeping the calendar, and making astrological calculations of birth, fortune, lucky days and hours.
- vi. Dâṇ-dharm : almsgiving.

In Poona the Vyovhârî Josî officiates at funerals. In that city and district the *watan* of Dharmadhikârî is farmed out by the Vyovhârî Josî, he being professor of both *watans*, which are alienable on general rules.

3. *Bhat.*

Performs duties similar to those of a Vyovhârî Josî. The term is strictly applicable to readers of the Vedas; but it is also used to designate the following persons :

- i. Bhikshuk, or mendicant Brahman.
- ii. Purânîk, reciter of the Purâns.
- iii. Vaidyas, physicians. Used as a prefix.
- iv. Panchangî, professional astrologer. As prefix
- v. Pujârî, officiating priest in temples As prefix
- vi. Gosain. As prefix.

If the Bhat be an hereditary watandâr, he receives fees or dues from certain villages

4. *Dharm-upâdhyak.*

A title applied to receivers of dues or fees payable on account of *dharm*, or the performance of duties prescribed by religion or caste. Brahmans with this title usually live at a Kshetra, or place of pilgrimage, and are watandârs. These are termed Tirth-upâdhyak. They also perform in villages the duties of Vyovhârî Josî or Dharmadhikârî.

5. *Upâdhyaka.*

A general term for a family teacher and reader. One who teaches to read in a house is designated an Adhyâpak. Such Brahmans may be salaried teachers to their patrons' children, or may subsist by begging, or may be watandârs. When also performing the religious ceremonies of the family, and the worship of the household god, they bear the appellation of Kulgurû.

6. *Kshetr-upâdhyak and Tirth-upâdhyak.*

These are spiritual guides to visitors at places of pilgrimage, all ceremonies on account of pilgrims being performed by them. Individuals of a particular caste, *gotra*, or name, coming as pilgrims, attach themselves to a Tirth-upâdhyak. Their names are kept in a book as a memorial, which may be transferred by gift or sale to another Upâdhyak, who thereby acquires the claims which his predecessor formerly possessed. Occasionally, several relations divide the leaves of the book, taking their chance of visitors. Women, becoming entitled to such *watans*,

or rights, by inheritance, may adopt a child to receive them, or may appoint an agent to attend to them.

7 *Agnihotri*

This title is properly applied to one who possesses the materials for the *hom*, or burnt sacrifice. All Brahmans are directed to perform this ceremony; nevertheless, it is usual to employ an Agnihotri, who lives on alms, and receives fees and presents.

8. *Acharya*

A term denoting superiority applied to the priests of Vishnu, and Bhats. To the south of the Krishna it is used to distinguish Brahmans performing religious duties from those who follow worldly occupations.

CERTAIN CUSTOMARY DUES CLAIMED BY BRAHMANS

1. *Jaladhikâr*.—Payable on the pilgrim's performing worship and ablution in a sacred stream, and giving alms to Brahmans.
2. *Seladhikâr*.—Payable at the pilgrim's place of residence
3. *Gramadhikâr*.—Payable in the pilgrim's village.
4. *Kulalikan*.—Dues on calculating nativities of children.
5. *Brahmâsanam*.—Dues on performing the *hom* sacrifice at marriages
6. *Dand*.—Fines from Brahmans for infractions of caste rules.
7. *Purohit*.—Dues on pronouncing prayers during the *puya*, or worship, of the stream.
8. *Jyotish*.—Dues for telling lucky and unlucky days in regard to agriculture and other matters.
9. *Somwatti*.—The right to all money, pearls, and other jewels, left by women on making the circuit of the peepul tree, on occasion of the new moon falling on a Monday.
10. *Arkîvivaha*.—Dues on second marriages.
11. *Ashvatvudyâpan*.—Dues for feeding Brahmans, and distributing *dukshina*, or presents, at the time of throwing the wood of the peepul tree.
12. *Prasâdvastû*.—Feeding of Brahmans at the time of building a new temple
13. *Wâpivudyâpan*.—Dues on digging a well.
14. Dues on building a Dharmasâla, or rest-house, for pilgrims and other travellers.
15. Dues on erecting a Samâdhî, or tomb, on the decease of a Sanyâsi, or devotee.

IMPURE AND DOUBTFUL BRAHMANICAL CASTES.

Kâst.

This tribe assumes the Brahmanical rank and name, but is not recognized by Brahmans as in any way connected with them. Indeed, they are rendered ceremonially impure by the touch of a Kâst. The members of this caste do not perform Brahmanical rites in households, and their own customs are similar to those practised by Sudras. Under the Peshwa's government they received no public money as *dakhshina*, or presents, as Brahmans commonly received. In any case, their Brahmanical claims are suspicious and unproven.

Kunda-Golak.

These are descended from a Brahman father and mother, yet not by lawful wedlock. They are generally regarded as above Sudras in rank; but by Brahmans they are placed in the same grade as Sudras.

While the Brahmanical origin of this caste is in most places the prevailing opinion, yet in Poona it is uncertain from what source it has sprung. The Golaks are astrologers, sharrâffs, or money-changers, and the like.

Randa-Golak.

A caste whose ancestors were Brahmans, but unmarried, the mother being a widow, and therefore, although living with her husband, yet not permitted by Brahmanical law and usage to marry him. The caste is held to be inferior to the Kûnda-Golaks.

CHAPTER II.

THE CASTES OF BOMBAY AND ITS NEIGHBOURHOOD.—(*Continued.*)

RAJPOOTS. KAYASTHS, OR PARBHUS. MERCHANTS, BANKERS, AND TRADERS. SMALL TRADERS. GOLDSMITHS, SILVERSMITHS, AND JEWELLERS. AGRICULTURAL TRIBES AND CASTES. HERDSMEN, SHEPHERDS, REARERS OF CAMELS, ETC. PRIESTS, BARDS, DEVOTEES, AND RELIGIOUS MENDICANTS. *

RAJPOOTS, OR KSHATRIYAS.

Mostly soldiers ; a few are traders. They have come, for the most part, from Northern India. The Rajpoots of Bombay are said to perform the *karm* of Sudras (*a*). They are of various tribes in the Dekhan ; but many are of the Kachluvâhâ family, and are supposed to have gone there with Jai Singh, of Jey-pore, when he fought with Sivaji, in the seventeenth century.

KAYASTHS, OR PARBHUS.

These are Kayasths. They are found in the Law Courts as pleaders, writers, and in other capacities ; and profess to be strict Hindoos, to practise religious ceremonies punctiliously, and to abstain from meat, although they bear the character of being fond not only of flesh, but also of ardent spirits. It is certain that some have aspired to the priesthood, an office everywhere carefully retained by the Brahmans, and so to whisper the sacred formula, perform sacrificial rites, and to officiate at the *hom*, or burnt offering.

They are called Kayasths in Bengal, the North-Western Provinces, and the Punjab, but Parbhû in the Dekhan. The caste has three divisions, as follows:—

1. Kayasth, or Parbhû Proper.
2. Upa-Kayasth ; descended from a Parbhû father and a Parbhû mother, being a widow.
3. Parbhâ ; descended from a twin brother and sister of the Kshatriya caste.

(*a*) For a description of the Rajpoot tribes of Northern India, see "Tribes and Castes of India," Vol. I, Part II, Chapters I to XIII, pp. 117—243.

The second and third branches are much lower in rank than the first. The third ranks even below a Sudra. The Parbhûs Proper wear the sacred cord and the tuft of hair on the crown of the head.

In Poona there are the Chandrasinî Parbhûs, who claim descent from a posthumous son of Chandrasinî Rajah, and thence the right of performing the Kshatriya *karm*, or ceremonies of Yajan, Udyan, and Dâu. Many, in consequence, practise among themselves the Vedukt *karm*, or ceremonies enjoined by the Vedas, like Brahmans. Some, however, eat fish, like the Kayasths of Northern India

Besides these there are two other sub-castes of their tribe, namely :—

1. Patanî Parbhû: found in Bombay, Surat, and Cheool.
2. Dounî Parbhû: found in Goa.

The Patanî Parbhûs of Bombay are so called from their residence in Puttun. They practise the three *karms*, or religious ceremonies, of the Kshatriyas through claim of descent from the Solar Race. The Brahmans of Bombay, like those of Northern India, repudiate the claim of the Parbhûs to have sprung from Kshatriyas, and rank them among Sudras, and even sometimes below them (*a*).

MERCHANTS, BANKERS, AND TRADERS

Marwârî and Gujerâti Wâns.

There are numerous traders, merchants, and bankers in Poona, Bombay, and elsewhere, in the Bombay Presidency, who are designated as Marwârî and Gujerâti Wâns, according to whether they have come from Marwâr and Gujerât. They are properly Vaisyas, and in religion are mostly either Jains or worshippers of Vishnu. Many of the latter follow the observances of Vallabhachâri. The customs of the Vaishnavas are similar to those practised by Brahmans. The Wâns are strongly opposed to the destruction of life. "The men are usually gross in the face, and the women are featureless and clumsy" (*b*).

They are of different habits. The Gûzars congregate in the same place in considerable numbers, while the Marwârîs are found in all the villages, a few here, and a few there. The latter have a bad character as exorbitant usurers, destitute of principle and honour. Many poor cultivators are entirely in their hands, and are so immersed in debt that they remain in a condition of hopelessness and ruin. As the Marwârîs are good enough to pay their rent as it becomes due, they retain

(*a*) For a detailed account of the Kayasths of Northern India, see Vol. I, Part II, Chap. VIII, pp. 305—313.

(*b*) The Indian Antiquary, March 1874. Mr Sinclair's Notes.

their grip upon their wretched victims. The Wânîs speak Gujarati or Marwâri, but are only imperfectly acquainted with Mahrathi.

Bhâtiyâ.

Traders in cloth and cotton. They come from Gujerat, and resemble the Wânîs in not destroying life, and in also being chiefly followers of Vallabhachâri.

Sinde Vaishnava.

Traders in Cashmere cloths, Delhi embroidery, and fancy articles.

Vaisya.

A small caste of traders in the Dekhan.

Oswâl.

A numerous caste of traders in Poona and elsewhere. A well-known tribe in Northern India.

Dangli.

Gosâvi traders of Poona.

Khatri.

These come from Gujerat and Rajputana, and are cotton and cloth merchants, silk-cleaners, and dyers. They also manufacture *pitambar* and other varieties of silk. In Poona they deal in gold and silver lace. The Khatriis eat flesh. They generally attach the title of Sah to their names.

Agarwâlâ.

These are traders from Northern India. They are Vaisyas, and are chiefly worshippers of Vishnu (*a*). Their customs are like those of the Marwâris and Gujeratis.

Brahma-kshatriya.

Traders in cotton goods, money-changers, and the like. Some eat animal food, others not. They are chiefly residents in the Nizam's territory and the Carnatic.

Mahomedan Borahs.

A prosperous trading class in Bombay and other parts of the Presidency. They are engaged not only in mercantile pursuits, but also in agriculture. The

(a) For a description of this extensive caste as it exists in Benares, see ' Tribes and Castes of India,' Vol. I, Part II, Chap V, pp. 285—288.

Borahs are very numerous, and a large portion of the trade of Western India is in their hands. Sir George Campbell states, that Boorhanpore is, in his judgment, the city of the Borahs, to which they attach peculiar importance, and where they desire to lay their bones ; and they are found in Ellichpore, Nagpore, Indore, Nusserabad, and many other places in those directions. They are generally a fair, good-looking people, and deal largely in all sorts of "Europe and foreign goods" (a). These Mahomedan Borahs, in the opinion of the same writer, are a cross between immigrants from the Persian Gulf and 'Hindu Borahs.'

The Parsees.

It were much to be desired that some one sufficiently acquainted with the subject would write an essay on this enterprising and intelligent race, with especial reference to their ethnology, their families and clans, and their social distinctions and customs. Not a little has been written on their religion and history ; but scarcely anything is known of the inner life of this small, yet very important and influential, brotherhood. With a natural talent for business, with almost the common sense of Englishmen, shrewd, far-sighted, practical, and honest, quite equal in general civilization as a class to Hindoos as a class, and loyal to the backbone, the Parsees, so different in their habits and ways to all other Indian races, are a social phenomenon exciting the curious attention and the unfeigned admiration of all intelligent foreigners residing among them in India. Their personal appearance has been thus described by Sir George Campbell. "They are, I think, in feature, in the main, of a high Aryan type, somewhat intermixed perhaps after a very long residence in India, and somewhat blunted and thickened as compared with the sharper and more chiselled northern faces; but still there is generally the prominence of feature which we might expect from an extraction originally Persian" (b). This description is incomplete, yet is true so far as it goes.

SMALL TRADERS.

Bharbhūnja.

Grain-roasters. They also prepare rice, and grain for confectionary.

Halwai.

Sweetmeat-makers and sellers. They are of two branches :

1. Hindustani Halwais.
2. Dekhani Halwais.

(a) *Ethnology of India*, by Mr. Justice Campbell. *Journal of Asiatic Society*, Vol. XXXVIII. Part I, p. 190.

(b) *Ibid.*, p. 140.

Kamti.

Traders, manufacturers of necklaces of the sacred tulsi plant. and also of snuff. In their customs they resemble Sudras.

Castes of Pawn-sûpuri-sellers.

These are three in number :—

- | | | |
|------------|--|------------|
| 1. Sâlmal. | \| | 2. Trigul. |
|------------|--|------------|

The Triguls are said to be descended from a Brahman whose children were brought up as Brahmans by wives taken from lower castes, contrary to Brahmanical rules. They call themselves Brahmans ; but the latter do not eat or intermarry with them.

3. Tamboli.

This is a common designation of pawn-sellers in Northern India.

Teli.

Dealers in oil, which they extract and bring to market. They also manufacture and sell oil-cake. There are many sub-castes of this numerous tribe in Northern India. In Bombay they are confined to four, as follows :—

- | | | |
|-------------------|--|------------|
| 1. Telî Mahrathi. | \| | 3. Râthor. |
| 2. Jeshwar. | \| | 4. Bâtrî. |

The Mahratha Telis express and sell vegetable oils, but are very particular in not meddling with other oils. In some parts they pursue the occupation of carriers, by means of bullocks and buffaloes.

Castes of Spirit-sellers.

These are two in number :—

1. Kalal.

Distillers and sellers of arrack and other spirits.

2. Bhandârî.

These manufacture the spirituous extracts known as Târî, Mârî, and Sindî. They reside in the Konkan.

The Bhandârîs are one of the ancient tribes of the city of Bombay. They are much attached to the use of a long trumpet called Bhungalî, which, says Mr.

Murphy, "ever since the dominion of the Portuguese, they have had the privilege of carrying, and blowing on certain state occasions." Fryer, in a letter written from Bombay between 1672 and 1681, describes the Bhandârîs as forming a sort of honorary guard or heralds to the Governor. And even to this day they carry the union flag, and blow their immense trumpet before the High Sheriff, on the opening of the Quarter Sessions. "This singular privilege," he adds, "receives considerable illustration from a fact stated in the manuscript histories, that shortly before the Portuguese occupation of Bombay, a race of Bhungalî, or trumpeter, chiefs seized upon and maintained the Government of Mahim, to which Bombay and Salsette were then subject. This, then, would appear to have been a dynasty of Bhandârî princes, whose humble representatives are still to be seen blowing their trumpets, and carrying their standards, in the pageants of another royalty" (a). Mr. Murphy's supposition of a 'dynasty of Bhandârî princes' is a conclusion hardly warranted by his premises. From the evidence of an old manuscript, which he has consulted, it is, however, plain, that the Bhandârîs expelled the Mahomedan ruler, Nagar Shah, from the Government of Salsette and Mahim, and were in turn subdued by a Mahomedan force.

The Bhandârîs are Mahratta Sudras. They are robust and well formed, which physical condition is doubtless owing to the exercise of climbing trees, by which they obtain their livelihood. Although engaged in making toddy or arrack in many places, yet they seldom drink it themselves; and it is forbidden to be drunk by the members of the caste while in its unfermented state.

GOLDSMITHS, SILVERSMITHS, AND JEWELLERS.

Sonar.

Caste of goldsmiths, silversmiths, and jewellers. Everywhere throughout India this caste occupies a high social position (b). In Benares it is placed among the Vaisyas. These Sonars profess to be descended from Kshatriyas. Among the Mahrattas of Poona, however, the Brahmans state that they are sprung from a Brahman father and Sudra mother, and are superior to Sudras in rank. The principal branches of this caste in Bombay appear to be the following:—

- | | | |
|-------------|--|----------------|
| 1. Kanari. | \| | 3. Konkanasth. |
| 2. Panchal. | \| | 4. Aurangabad. |

(a) Remarks on the history of some of the oldest races in Bombay, by R. X. Murphy, Esq. Transactions of the Bombay Geographical Society, Vol I, p. 131.

(b) For a description of some of the divisions and clans of the Sonar caste, see "Tribes and Castes of India," Vol. I, pp. 314, 315.

The Sonars wear the *janeo*, or sacred thread, bathe and re-dress after going abroad, and clothe themselves with a silken girdle at religious ceremonies. They shave the heads of their widows, who are not permitted to remarry except in an indirect manner.

In Nuggur and Poona, the Kanari, Panchal, and Konkanasth Sonars perform the Veda *karm* through Bhats of their own caste, whereby the prescriptive dues of the Vyovhârî Josi have fallen off. The Aurangabad Sonars are numerous in some parts of the Poona district.

Javakiri.

Traders in jewels. These also are from Northern India.

Nich Sonar.

An inferior tribe of Sonars, with whom, in public estimation, they are not to be confounded. They are, like them, manufacturers of jewellery, but in social habits they differ from them greatly. All may eat flesh, even the flesh of impure animals of the forest. They have four sub-divisions, namely :—

- | | | |
|-------------|--|----------|
| 1. Dewagan. | \| | 3. Lar. |
| 2. Ahir. | \| | 4. Vais. |

In addition to their special occupation as jewellers, they are manufacturers in various metals, traders, and money-changers.

Jharikari.

Their occupation is to re-melt the dross of metals left by Sonars, and to extract and sell the produce.

Tanksarli.

Coiners. They coin metal which has been first melted by Sonars.

AGRICULTURAL TRIBES AND CASTES.

Kunbi.

The agricultural caste. It is known by this name, or by that of Kumbhi, or Kurmi, in most parts of India. These people are pure Sudras. They are the chief cultivators of the soil. They are also employed in several other ways, in trade, or as sepoy, as servants, and so forth. The Kunbis

are divided into a great many sub-castes (a). In Bombay they are five in number as follows :—

- | | | |
|--------------------|---|--------------------|
| 1. Mahrathi Kunbi. | \| | 3. Kanari Kamati |
| 2. Kunbi-vani | \| | 4. Tailang Kamati. |
| 5. Hindustani | { | i Lodhi Pardesi. |
| | { | ii Chapparband. |

They are very numerous in Colaba, and form nearly one-half of the population. Although industrious, they are without enterprise, and take no interest in the permanent improvement of their lands, or in banking them up so as to prevent the fresh water which accumulates in the rains from flowing to the sea. They have two principal divisions :—

- | | | |
|-----------|--|--------------|
| 1. Agris. | \| | 2. Mahrattas |
|-----------|--|--------------|

The Mahratta division has also two branches :—

- | | | |
|--------------------|--|----------------|
| 1. Pure Mahrattas. | \| | 2. Akarmashis. |
|--------------------|--|----------------|

The Akarmashis are said to be descendants of slaves. The Agris are supposed to be an aboriginal race. They are the lowest of the Kunbi caste, and are cultivators of the salt lands, and sellers of spirits. Many of them have two or three wives apiece, whom they marry chiefly for the help they render in cultivating the land. The Mahrattas and Akarmashis hold no social intercourse with each other, and do not intermarry.

The words 'Kunbi' and 'Mahratta' are frequently used indiscriminately in the Poona district. The Kunbis of high families, as of the family of the Rajah of Sattara, and of other houses of pure Mahratta descent, do not allow their widows to remarry. Their children, born of slave girls, are termed Kam-asal and Sinda. Agriculturists in Sholapore are termed Mahrattas, and in Khandesh, Dekhanis, or people from the South

The Kamatis of Poona are rice-cleaners, grinders of corn, cutters of sticks, and dealers in snuff.

The Lodhi Pardesis keep carriage-bullocks, sell *syn* leaves and grass for chappars or roofs of houses. The Chapparbands are employed in tying up dry grass in bundles to serve for thatch.

Kachhi.

A tribe of cultivators, somewhat similar to the Kunbis. In Bombay they sell vegetables and fruits, and also flowers, especially for temple purposes. In

(a) For a description of the Kunbis, or Kumbhis, in Northern India, see the " Tribes and Castes of India," Vol. I, Part II, Chap. X, pp 323—5.

Northern India they are subdivided into many branches. In Bombay they have two sub-castes, namely :—

- | | | |
|--------------------|--|--------------------|
| 1. Kachhi Bundeli. | \| | 2. Kachhi Narwari. |
|--------------------|--|--------------------|

Brahmanjai.

These cultivate the land, and act as servants to the four chief castes. Some engage in trade, others are general servants.

Mali.

Gardeners. Their gardens are irrigated by water drawn from wells. The Malis are divided into five sub-castes, as follows :—

- | | | |
|----------------|--|----------------|
| 1. Mali. | \| | 3. Jiri Mali. |
| 2. Pahar Mali. | \| | 4. Halad Mali. |
| 5. Phul Mali. | | |

The Jiri Malis and Halad Malis are found in the Balaghat country. The Phul Malis only raise and sell flowers and fruits. The word *phul* is Hindustani for flower.

The Kunbis eat with these castes.

Banjari.

Cultivators of the soil, and manufacturers of coarse hempen cloth. The Hindustani Banjaris trade in grain with bullocks. For an interesting account of the Banjaris of the Dekhan, see Mr. Sinclair's Notes on Castes in the Dekhan, in the Indian Antiquary for July 1874.

Lambani.

A race inhabiting the south Mahratta country, resembling the Banjaris, further north.

HERDSMEN, SHEPHERDS, REARERS OF CAMELS, &c

Gauli.

These are similar to the Gwâlâ of Northern India in regard to their occupation, but rank lower in Bombay. They are cowherds, and sellers of milk, butter, and so forth. They are divided into three sub-castes:

- | | | |
|--------------------|--|----------------------|
| 1. Ahir Gauli. | \| | 2. Kokani Gauli (a). |
| 3. Lingayat Gauli. | | |

(a) For a description of the Ahirs or Cowherds of Northern India, see the "Tribes and Castes of India," Vol. I, Part II, Chap. XI, pp. 332—337.

Dhangar.

The shepherd and goatherd caste. Its members are said to resemble the Kunbis. There are several divisions of this caste :—

1. Asal Dhangar, or pure Dhangars.
2. Dhangar, Kâtikar.

These sell sheep's and goats' milk, butter, and wool. They also make and sell certain kinds of earthen vessels.

3. Dhangar Kârtik.

Tend sheep and goats, and trade in them.

4. Segar Dhangar.

These are weavers of blankets, as well as shepherds.

5. Thilâri.

Wandering shepherds.

Sanjar.

Sheep-shearers.

Râbart and Karhikar.

Traders in camels, and sellers of camel's milk. Some are also cultivators.

Mehumjogi, or Warhari.

Traders in buffaloes.

PRIESTS, BARDS, DEVOTEES, AND RELIGIOUS MENDICANTS.

Lingayat.

Descended from Vaisya ancestors by an illicit intercourse, and regarded as superior to Sudras. They wear the *lingam*, or emblem of Shiva, tied to the neck, and worship it. There are five divisions of the caste, as follows :—

- | | | |
|------------------|--|-----------------|
| 1. Jangam. | | 3. Bangar-vânî. |
| 2. Pancham-vânî. | | 4. Tilali-vânî. |
| 5. Gulvi-vânî. | | |

The Jangams are the priests of the tribe. They profess religious abstraction like Sanyâsis, worship Shiva, wear yellow-coloured clothes, and usually reside in *maths*, or monasteries, abstaining from marriage, and keeping the succession of superiors by electing a disciple to supply his place after death. The principal Jangams have authority to levy fines on those who bind the *lingam* irregularly, commit adultery, or in any other way break caste rules. They also receive fees

on second marriages. Some of them, Virakt-swâmîs, in the Carnatic, often possess great property, and make pilgrimages or circuits round the country, receiving alms and exacting fines.

In the Carnatic are *maths*, or monasteries, for married Jangams and their families. The Lingayats of Poona are comparatively few in number, and follow, in many respects, the customs of other Hindu castes. It is not uncommon in the South for Lingayats and other castes, even those of low rank, on occasion of the success of a vow for the birth of a son, or recovery from sickness, to devote their sons to serve in the monastery of the married Jangams. Persons of various castes also are sometimes adopted into it. All the property of its individual members belongs to the monastery.

The members of the other four branches of the Lingayat caste are chiefly traders and shopkeepers.

Mendicant Castes.

1. Wasudeo, or Dhakot.

They wear a peacock's feather in their cap. Their occupation is to go about the streets and villages early in the morning, striking the *tâl* (two metal cups) and *manjerî*, and begging. The term Dhakot is applied to them in Northern India.

2. Sarwadi Josî.

3. Dakotî Josî.

4. Bâlsantoshî.

These three castes study a Mahrathi Shastra, or treatise, on seasons and fortune-telling, composed by Sahadeo Mat. They are all prognosticators and beggars.

5. Holar. Perform on a musical instrument.

6. Nanakshan.

7. Kânphatî. Pretenders to magic. They wear large pieces of wood in their ears.

The last three castes are much lower than the others.

Patol.

These persons wander about the streets early in the morning, shouting the name of a favourite deity; or climb trees and vociferate to the passers by, and beg.

Gûrawa.

The Gûrawas act the part of *pujâris*, or priests, of the temples of Shiva and Marotî or Hanuman (the monkey-god), and receive the food brought as offerings for the idol. Such offerings are termed *nivedî*. They also beat the drum, and officiate in other ways at great festivals, when Brahmans are fed, and tales in

honour of the god are recited. Some are sellers of the broad leaves used by Brahmans for placing their food upon at dinner. A few are cultivators and heads of villages.

The Gûrawas worship Shiva, and besmear their bodies with the ashes of burnt cowdung and the pigment called *rudrakshardhan*.

Kavî, or Bhât Rajpoot and Bhât Kunbi

The Kavî is properly a poet. The Bhât Rajpoot and Bhât Kunbis are Kavîs or poets, who recite the praises of Brahmans, Rajahs, and other persons at marriages, births, and other festivals; compose songs, and contrive amusement for their patrons. The Bhât Kunbis are found in the Malhatta country as attendants of Brahmans and Malhatta chiefs. Some are also cultivators.

Dhârî, or Jungar.

Their occupation is to sing early in the morning, and awaken the Rajah, the god, and the Brahmans. They also sing in the processions of chiefs, and act as bards.

Bairâgi.

They are not a separate caste, inasmuch as persons of many castes may join their fraternity, but are a religious order. They worship the *Sâligram*, a stone, and sing songs in honour of Vishnu. They adorn their foreheads in various modes. Râmanand and Nimbadiiti are said to have been the founders of the order. The Bairâgis do not marry. Their disciples succeed to their teacher's station and property. The head of a monastery of Bairâgis dying, his successor is chosen by his disciples, who place around the neck of the person elected the necklace of the deceased. Bairâgis, on being excluded from the privileges of their sect, marry, and are called Bhât Bairâgis. Women may also become Bairâgis (a).

(a) Tribes and Castes of India Vol I Part II p 260

CHAPTER III.

THE CASTES OF BOMBAY AND ITS NEIGHBOURHOOD.—(*Continued.*)

MANUFACTURERS OF GLASS, BEADS, AND CABINETWARE MANUFACTURERS OF VARIOUS ARTICLES SMITHS WORKERS IN BRASS, COPPER, ZINC, IRON, AND TIN. MASONS CARPENTERS, BLACKSMITHS, etc POTTERS, DIGGERS, QUARRYMEN. WEAVERS THREAD-SPINNERS, DYERS, TAILORS, ROPE-MAKERS, TAPE-MAKERS, TASSEL-MAKERS SERVANTS AND PERSONAL ATTENDANTS

MANUFACTURERS OF GLASS, BEADS, AND CABINETWARE.

Kanchârî.

Manufacturers of glass and of glass ornaments. Large quantities of firewood are consumed in these processes.

Kântârî.

Manufacturers of beads of ivory, crystal, wood, and so forth. They also manufacture bedsteads, chairs, and other articles, by the use of the lathe and bow.

Lakhârî.

Manufacturers of bracelets from lac (sealing-wax), tin, zinc, and other metal, and of various other ornaments worn by women.

MANUFACTURERS OF VARIOUS ARTICLES

Jîngar.

Manufacturers of saddles and bridles, and of furniture for camels, horses, and elephants. Some are blacksmiths, coppersmiths, tinsmiths, and so forth. The word 'Jîngar' is derived from *zin*, a saddle.

Wotârî.

Manufacturers and sellers of idols, toe-rings, and vessels made of *kans*, a mixed metal.

Mit Lonâri, and Upâr.

They drain salt-marshes, and manufacture salt. They are designated by the term 'Upâr' in the Carnatic, where the caste is very numerous. The word 'Lonârî' is derived from *lon*, salt.

Chûni-Lonârî.

Manufacturers and sellers of chunam and charcoal.

SMITHS: WORKERS IN BRASS, COPPER, ZINC, IRON, AND TIN

Kâsâr.

Workers in zinc, copper, brass, tin, and other metals. In Northern India the Kâsârs are called Kaseras. They pretend to be descended from Kshatriyas. In Bombay they are held to be above Sudras, and in Northern India to be equal to Vasyas, if not superior to them. They worship the goddess Kâli. The Kâsâr Bangars are an inferior caste to the Kâsârs.

Kâsâr Bangur.

A caste lower in position to the Kâsârs, yet pursuing the same occupation. They manufacture and sell armlets and various kinds of vessels. They worship the goddess Kâli.

Tambat.

These make and sell copper vessels. The caste seems to be somewhat similar to the Thathera caste of Northern India.

MASONS, CARPENTERS, BLACKSMITHS, &c.

Patarwat.

Stone-masons and artificers in stone. They are divided into the following branches:—

- | | |
|------------|------------|
| 1. Sâlkar. | 2. Pankar. |
|------------|------------|

Sâtâr.

Carpenters, house-builders, and artificers in wood. The caste has several branches, some of which are as follows:—

- | | |
|---------------|-------------|
| 1. Mabrathi . | 3. Pardesi. |
| 2. Badhi. | 4. Mârwarî. |

The Pardesi branch, or caste of the foreign Sûtar, comes, it is said, from Northern India. Sûtars in villages make ploughs for the ryots, and perform all other carpenter's work. The Badhîs are found in Poona.

Sikalghar, or Karamar.

Sharpeners of weapons, turners, and the like. They are also skilful in lacquering with the lathe. There are two divisions of the caste, namely, those who reside in villages and towns, and those who wander about the country in the pursuit of their calling. The two classes hold no social intercourse with each other (a).

Panchâl.

"A wandering caste of smiths, living in grass-mat huts, and using as their chief fuel the roots of thorn bushes, which they batter out of the ground in a curious way with repeated strokes of the back of a very short-handled axe peculiar to themselves. They are less common in the Dekhan than in Khandesh" (b).

Gisâli.

A tribe pursuing the same occupation as the last, and formerly also leading a similar vagabond life; but are now, for the most part, settled in villages.

Lohâr.

Blacksmiths, and workers in iron; from *lohâ*, iron. The caste is divided into many branches in Northern India. In Bombay they form four sub-castes, two of which are the following:—

- | | | |
|--------------------|--|-------------------|
| 1. Lohâr Mahrathi. | \| | 2. Lohâr Bûndeli. |
|--------------------|--|-------------------|

They make ploughshares and all kinds of tools.

Barhai.

In Northern India these are the carpenter caste; but in Bombay, although carpenters, they are paid by the job, and are not, like Sûtars, kept on wages. They are, therefore, regarded as much inferior to Sûtars (c).

(a) Indian Antiquary, March, 1874. Mr Sinclair's Notes.

(b) *Ibid.*

(c) Tribes and Castes of India, Vol. I, pp 315, 316.

POTTERS, DIGGERS, QUARRYMEN, BRICKLAYERS

Kumhâr.

Brick and tile makers, potters. This caste has seven sub-divisions in Northern India, but only four in Bombay. These are the following:—

- | | | |
|--------------|--|---------------------|
| 1. Mahrathi. | \| | 3. Pardesî. |
| 2. Baldî(a). | \| | 4. Sekwati Râjwati. |

These divisions are distinct as castes. The Sekwati Râjwatis are held to be lower than the others in rank. They make earthen images of men and animals. They are also potters, plasterers, and builders.

Beldâr.

Diggers. They dig wells, blast rocks, work on the roads, and the like.

Warârî.

Wandering navvies. They also sell heavy stones for building purposes. They eat rats and other vermin. The Warârîs are of two branches:—

1. The Gar Warârîs, quarrymen.
2. The Mat-Warârîs, diggers and excavators.

A people of very low caste.

Gaundî.

Bricklayers.

WEAVERS, THREAD-SPINNERS, DYERS, TAILORS, ROPE-MAKERS, TAPE-MAKERS, TASSEL-MAKERS

Kushtî.

These are of two grades, as follows:—

1. Kushtî Proper.

Manufacturers of silk and silken thread for necklaces, jewellery, the trappings of horses and palankeen furniture. They also manufacture undyed cloths, silks, dresses, and the like. Their occupations are also pursued by other castes.

2. Nîch Kashtî.

These are of inferior rank to the other caste. They weave silks from the shreds of prepared silks.

(a) For a fuller description of this caste, see "Tribes and Castes of India," Vol. I, Part III, Chap. IX, pp 318, 319.

Sârlî Castes.

Weavers of cloth. They are divided into three separate castes:—

- | | |
|----------------------|-------------------------------------|
| 1. The Sârlî Proper. | Weavers of white cloth. |
| 2. Mahrathi Sârlî. | } Weavers of all kinds of material. |
| 3. Tailang Sârlî. | |

Khatri.

In Colaba these are silk-weavers. They are a fair race, and are very prone to polygamy, their excuse being that the women are needed in spinning silk. These Khatriâs claim to be descended from certain inhabitants of Delhi; and therefore of course to be related to the well-known tribe of Khatriâs of North-Western India and elsewhere, who are traders, and apparently of higher social rank than the silk-weavers of Colaba.

Simpî Castes.

Tailors and dyers. These castes are six in number, and are altogether separated from one another.

1. Mahrathi Simpî. Tailors.
2. Tailang Simpî. Tailors.
3. Rangârî Simpî. Dyers.
4. Simpî Kapra-bikanâri. Chiefly sellers of cloth.
5. Asal, or Dekhan Simpî.
6. Namdev Simpî.

“In the wild native states of the Dangs,” says Mr. Sinclair, “and in the Mawâs States, north of the Taptee, the Kârbhârîs, or managers, are chiefly Simpîs, generally unable to read and write, and only one degree more intelligent than the half-savage Bheel chieftains whose affairs they mismanage.”

Râaul.

Manufacturers of *param*, strips of coarse cloth; and *nari*, tape.

Kanjârî.

Cotton and hemp rope-makers. The women of this caste are famous as story-tellers.

Nirâlî.

Some of this caste prepare indigo and other dark dyes; others weave dark coloured clothes. They are also dyers in indigo. The word *nirâlî* is derived from *nil*, indigo.

Rangârî.

Dyers. In Khandesh the Rangârîs are tanners.

Patwîgar.

Silk fringe and tassel-makers.

SERVANTS AND PERSONAL ATTENDANTS.

The Nhâvi Castes.

The Nhâvis are similar to the Nâûs or Ilajâms of Northern India. They are barbers, and are divided into three separate castes, which are perfectly distinct from one another :—

1. Nhâvi Kasbekar.

These shave the hair from the head, to the middle. They rank with Sudras.

2. Nhâvi Gangatîrkar.

At eclipses of the sun, the death of parents, the Agnihotra sacrifice, and on occasion of penances, they shave the head, the upper lip, and other parts of the body ; and especially pursue this avocation at Nasik and other sacred spots.

3. Nîch Nhâvi.

These shave the hair off all parts of the body ; and likewise perform some of the duties of surgeons in applying the *tumrî*, or cupping-horn, and also leeches, to the body. The Nîch Nhâvis are much lower in rank than the other castes.

The Nhâvis of Khandesh cut off the hair of camels and buffaloes.

Acharî.

These cook food for the Brahmans, and consequently are regarded as belonging to a very respectable caste. In reality they are Sudras.

Chatrdhar.

Their proper vocation is to hold the umbrella over the Rajah, and to fetch water for the four castes ; but now-a-days many castes carry the umbrella, and each one has its own water-carrier.

Râjgurû.

These people teach the sons of chiefs the use of weapons. The title is used also as an affix by certain of the Kumbis, though unconnected with this profession. The Râjgurû caste is little known.

Angumardani.

Their occupation is that of shampooers. They anoint the limbs with oil, and then rub them.

Chobdâr.

These stand at a great man's door, or accompany him on a journey, holding the *chob*, or staff of dignity, in their hands. They also manufacture *chobs*, which are generally silver or gold-headed, and occasionally are entirely of these metals.

Bhoî Mahrathi and Kahâr.

Palankeen bearers, watermen, fishermen, sellers of wood, porters, and the like. They form a large and respectable community in Northern India, where they are called Kahârs, and are divided into many sub-castes. Mr. Sinclair says that the Bhoî Kahârs are inferior in appearance, character, and social status to the Kolis. "The rivers are divided among their tribes and families, by custom and courtesy ; and although their rights are unprotected by any law, they very seldom poach upon each other's ranges, or infringe the rules of their caste as to size and species of ~~nets~~, and the like" (a).

Unch-Parit.

Washermen of the clothes of high caste Hindoos. Some of the caste are cultivators on the Girna river in Khandesh.

Nuch-Parit.

Washermen of the clothes of lower caste Hindoos.

Kirar.

Sellers of grass and other horse food. They also exercise horses.

(a) Indian Antiquary, March, 1874. Mr. Sinclair's Notes.

CHAPTER IV.

THE CASTES OF BOMBAY AND ITS NEIGHBOURHOOD.—(*Continued.*)

MUSICIANS, SINGERS, AND DANCERS JUGGLERS, TUMBLERS ROPE-DANCERS, SNAKE-CHARMERS, WRESTLERS BOATMEN, FISHERMEN, WATER-CARRIERS HUNTERS FOWLERS SNARERS OF GAME. EXTRACTORS OF CATECHU WORKERS IN LEATHER VILLAGI SERVANTS AND WATCHMEN. BASKET MAKERS AND MILLSTONE-MAKERS SCAVLINGERS BUTCHERS, BURNERS OF THE DEAD, EXECUTIONERS, &c

MUSICIANS, SINGERS, AND DANCERS

Gondhali.

These sing and dance at Gondhal festivals in the houses of Brahmans, Kunbis, and others. They also wander about the country as dancers, tumblers, and the like.

Kalāwant, Karaltupi, and Ganikāri.

Different castes of dancers and singers, devoted to these occupations. Hindoos of other castes and Mahomedans also engage in them. The Kalawant is divided into five branches, namely :—

- | | | |
|-------------|--|--------------|
| 1. Pâtra. | \| | 3. Ghikari. |
| 2. Râmjanî. | \| | 4. Ranganli. |
| 5. Kanchan. | | |

These sub-castes eat together, intermarry, and follow the same profession of singing, dancing, and prostitution.

Utak, or Kathain.

Instructors of dancing-girls. The term 'Kathain' is derived from Northern India.

Daurî Gosâwt.

Sing songs in honour of Bhairô, and beg alms, beating the *daur*.

Min Jogî.

Their occupation is the same as the Daurî Gosâwtis.

Busphon.

Musicians who attend dancing girls. They beat the *pakwâj*, and play on the *sâringî*. They also prepare the skin for the *pakwâj*, a kind of drum. They come from Northern India, where they are regarded as a very low caste.

Garsi.

Performers on the tom-tom, a kind of drum. They are numerous at Pandarpore. In Poona, Gûrawas and Nhavîs chiefly follow the occupation.

JUGGLERS, TUMBLERS, ROPE-DANCERS, SNAKE-CHARMERS, WRESTLERS.

Kolâti.

Tumblers and rope-dancers.

Dombâri.

These pursue the same profession, and are chiefly found in the Carnatic.

Khâmsûtri.

These perform evolutions on a rope attached to a wooden post.

Kalasûtri.

Exhibit dancing dolls.

Chitogathi.

These draw figures on paper, which they exhibit, accompanied by dancing

Bânâmathi.

Conjurers.

Most of these castes, especially their women, lead a licentious life.

Gârûri.

Snake-exhibitors, tumblers, and beggars. Their huts are made of grass-mats, and are constructed in 'a ridge and gable form.' They affirm that they came originally from Bengal.

Bhâad and Bahurûpi.

These wear disguises of persons, male and female, of various ranks and castes, tell stories, and imitate the voices of animals for the amusement of their patrons.

Jethi and Gopâl.

Wrestlers. Many are scattered over the Carnatic. The Mahrattas following this occupation are styled *pahakwâns*.

Vaidya, or Hakim.

Snake-exhibitors. "They also profess a knowledge of simples ; but their chief practice in that line is the compounding of intoxicating draughts," from opium and a bean found in the Konkan. They snare small game, poison fish, and eat almost everything (a).

BOATMEN, FISHERMEN, WATER-CARRIERS.

Koli.

Fishermen. They reside on the sea-coast between Rewdunda and Rewus. The boats which they use are "very sharp in the bows, with hollow keel, well-rounded in the stern, with masts sloping a little forward, and are considered to be among the swiftest sailing vessels known." The Kolis and their wives also carry grain from the interior to the coast. They wear the Marhatta dress, but do not intermarry with Marhattas. Most of the men wear a skull-cap in place of a turban.

In appearance the Kolis are somewhat short in stature, and are stout and muscular. They have a character for inveterate drunkenness.

This tribe has many divisions. Koli boatmen are called Nawari, and in the Carnatic, Ambigar. They are not only fishermen, but also boatmen and water-carriers, and pursue many other callings. See the Chapter on the Koli tribes.

HUNTERS, FOWLERS, SNARERS OF GAME

Thakâr.

A mixed race of wild habits, found in Gujerat, Northern Konkan, and in the Mâwals of Mid-Dekhan, descended, it is supposed, from Rajpoot and Koli parents. "They are very dark, with broad flat faces and wide mouths, and unmistakably non-Aryan. The likeliest people to them are the Gonds. They are great hunters, using often fire-arms, but chiefly a broad-bladed pike, nets, and snares" (b).

Phânsi-Pardhi.

Snarers of birds and wild animals. They also inveigle deer and other beasts ; and gather honey. They live in secluded places, and are irregular and wild in their habits. Many are thieves and poachers.

Komti.

A tribe allied to the Phânsi-Pardhis.

(a) *Indian Antiquary*, July, 1874. Mr. Sinclair's Notes

(b) *Ibid.*

EXTRACTERS OF CATECHU.

Kathkarî.

An aboriginal race inhabiting the mountain fastnesses in Konkan and the Sahyadri Range. Their name is derived from *katha*, or catechu, which they extract from the *terra japonica*, or khair tree. In Colaba, they are chiefly found on the declivities of the hills between Pocenar and Oomtai and Chowra, especially in the villages of Beedwagla and Koordoos.

The Kathkarîs are a people of low foreheads, small stature, and very dark complexion, yet of well-knit, muscular frames. The hair of the women is exceedingly curly. There are two principal branches of the tribe, namely :—

- I. The Dhor Kathkarî. | II. The Marhatta Kathkarî.

These are sub-divided into various clans, such as—

- | | | |
|------------|--|------------|
| 1. Helam. | \| | 3. Gosavî. |
| 2. Powar. | \| | 4. Jadava. |
| 5. Sindhi. | | |

The Kathkarîs of Colaba are of the Mahratta branch, and chiefly of the Powar clan. They believe in the existence of malignant spirits, practise incantations, invoke curses, and perform strange superstitious rites; and are consequently much dreaded by Hindus. Socially, there is much more equality between the sexes than is generally seen among the Hindu castes. They live in miserable huts, in the neighbourhood of small villages, and are regarded with abhorrence by the people generally. Fond of meat, they will eat the flesh of all animals, with the exception of the cow and the brown-faced monkey. They are expert in snaring game, and also in the use of the bow and arrow. Formerly, they were notorious thieves and highwaymen (a).

WORKERS IN LEATHER

Chamâr.

Workers and traders in leather. The caste is very numerous in Northern India, where it numbers several millions of people. They are an industrious race, but from their connexion with leather are obnoxious to the pure Hindu castes. Their origin is obscure, but there is good reason for believing that they have sprung from the intermingling of Hindus with aboriginal tribes. In Northern

(a) Statistical Report of the Colaba Agency, by W. M. Hearn. Selections from the Records of the Bombay Government, No. VII, New Series, pp 70—73

India many are employed in agriculture (*a*). In Bombay, as elsewhere, the caste has seven sub-divisions, which differ, however, from those existing in other parts of the country.

- | | |
|----------------------|--------------|
| 1. Saltangar. | 4 Halâlbhakt |
| 2. Mahrathi Chamâr. | 5. Dabâli. |
| 3. Pâradosh Pardesi. | 6. Woji |
| 7. Chaur. | |

The Saltangars dye sheepskins. The Pâradoshes are manufacturers of tents. The Halâlbhakt dye skins red. They are lower in position than the Saltangars. The three last sub-castes are much below the rest in social rank. They eat the flesh of bullocks and of other animals, which have died a natural death. The higher Chamârs do not associate with them. All these sub-castes, with the exception of the Pâradoshes, are shoemakers. Some make bridles and other kinds of harness.

Other Leather Castes.

1. Dhor.

These make large leathern buckets for drawing water from wells, hand buckets, and the like; and also dye leather.

2. Katâi.

Cobblers, tent-makers; eaters of carrion.

3. Daphgar.

Bottle manufacturers; eaters of carrion.

SERVANTS AND VILLAGE WATCHMEN, BASKET-MAKERS, AND MILL
STONE-MAKERS.

Mang.

An outcast race resembling the Mahârs. They are professedly rope-makers, but many keep pigs and donkeys, and pursue other avocations. They have the following sub-divisions :—

- | | |
|--------------|---------------|
| 1. Bûndi. | 3. Gâon. |
| 2. Uchli. | 4. Dalâlhwâr. |
| 5. Kokalwâr. | |

(*a*) For a more extended account of the Chamars of Northern India, see the author's "Tribes and Castes of India," Vol. I, Part IV, Chap. IV, pp. 391—395.

All these are village servants, and are entitled to certain village dues in consequence. Of the two first divisions, some are watchmen, others are thieves. The two last are of lower rank than the rest.

6. Nich-Mang.

Professional exorcists.

7. Garûrî-Mang.

Found in Potraj and Dankun, and also in Konkan and the Tailang country. The women of the Dankun also sing and beg (*a*).

Râmusi and Bedar.

Two tribes of village watchmen. They were formerly notorious thieves. See the chapter on Wandering and Predatory Tribes of the Bombay Presidency.

Burur, or Burud.

Makers of cages, baskets, mats, and the like.

Kaikârî.

These also are basket-makers. They likewise make measures for holding grain. The Kaikâris have three branches, which do not intermarry. Of these the Gauranis are basket-makers, and the Kunchekarîs manufacture brushes used by weavers.

Gond, Bheel.

Aboriginal races. See the Chapters on the Gonds and Bheels.

Chor-Rakhshak.

Thief-catchers.

Kolhânti.

A people of repulsive habits, who by profession are basket-makers. The men are thieves and kidnappers of girls, while the women are prostitutes.

Bâmtya and Uchaki.

Manufacturers of millstones, but in reality thieves. They wander about singly or in small parties. Persons of this caste exercise their profession at places of pilgrimage, on the banks of rivers, in bazars, and so forth. These designations are applied to thieves in general. The caste has two divisions. The Bâmtyas

(*a*) Summary of the Sawand Custom of Hindu Castes within the Dekhan Provinces, subject to the Presidency of Bombay. Ordered by the Governor in Council, 29th July, 1826

and most other predatory tribes are found chiefly about Ganesh Khind, Bhanburda, and Dapuli, west of Poona (a). "This bit of country, indeed, is the very head-quarters of the rascality of Western India."

SCAVENGERS, BUTCHERS, BURNERS OF THE DEAD, EXECUTIONERS, &c

Halálkhor, Bhangí, Mehtar.

Scavengers and nightmen. Eaters of carrion. They also receive the clothes of dead persons. A very low caste. There are two divisions of these scavengers: the Halálkhors, who are Mahomedans; and the Bhangís, who are Hindus. But these terms, as well as that of Mehtar, are often applied to them indiscriminately.

Mhár.

A numerous low caste people of coarse manners and coarser habits, who are held in abhorrence by the Hindus. They are a very useful class, however, of woodcutters and grasscutters, and removers of garbage and carrion from villages, in the outskirts of which they reside. Like the Kolís, the Mhárs are very fond of spirits, and drink it to great excess. Formerly, they were addicted to highway robbery, and to plundering in gangs, and were held in great terror by the government under native rule. But a strong check has been given to this and other predatory tribes, through the stringent regulations of the British authorities, so that life and property are incomparably more secure throughout those districts which were at one time infested by them.

Some of its sub-divisions are as follows:—

1. Swapak.

Remove dead animals from villages, and then eat them.

2. Antya-wasidong.

Perform services for the dead. They also sell the wood used for the funeral pyre.

3. Plabawastir-sâni.

Remove from villages dead horses and asses, and eat their flesh.

4. Kauwiadi.

Watch the ashes of funeral piles. They are also village watchmen, and keepers of village boundaries.

(a) *Indian Antiquary*, July, 1874. Mr. Sinclair's Notes.

5. Hastak.

Bird-catchers.

6. Kayak.

Clean the sewers of villages.

7. Hashak.

Remove the clothes and wood from funeral piles.

8. Nich Mhâr.

Executioners.

In the smaller villages one caste of Mhârs is generally found. In addition to occupations already referred to, they bury the dead bodies of low caste persons who have no friends to perform the office, receive dues at marriages, discharge duties under the orders of village head-men, such as assembling of the ryots, carrying letters, collecting rents, and the like.

In the Dekhan, the Mhâr is a personage of considerable importance, arising not from his caste, which is very low, but from the official position he occupies. "He is the watchman and guardian of the village, and the living chronicle of its concerns. His situation or his curiosity makes him acquainted with everybody's affairs, and his evidence is required in every dispute. Should two cultivators quarrel respecting the boundaries of their fields, the Mhâr's evidence ought to decide it; and should a similar quarrel happen between two villages, the Mhârs are always the chief actors in it, and to their decision alone it is sometimes referred. The Mhâr is emphatically called the village eye" (a). In large villages his labours are three-fold. He is first, the Weskur, or guardian of the village gates, who keeps an account of all persons entering or departing therefrom, and having locked the gates at night, takes the keys to the head-man. Secondly, the Mhâr is the Khule-weskur, or guardian of the stackyard in time of harvest. In addition, he performs many duties for the welfare and convenience of the labourers. Thirdly, the Mhâr is the Gaow-weskur, looking after the comforts of travellers in the name of the village, giving them information respecting the places at which they may purchase food, supplying them with grass and wood, and so forth. He attends on Government officials coming to the village, conveys messages to tenant-farmers, takes letters to their destination, and performs other kindred services. Briefly, the Gaow-weskur has control over the other Mhârs

(a) Report on the Village Communities of the Dekhan, by Mr R. N. Gooddine, Assistant Superintendent of the Ahmednuggur Survey Bombay Government Selections, Vol I, No IV, p. 13.

of a village, who should be ready to obey him in all matters in which the necessities of Government officials, of travellers, and of the village generally, require their assistance. The remuneration which the Mhârs receive is liberal. Besides a present from the Government, and a tithe of everything grown, they levy small imposts, or beg small contributions (which practically amounts to the same thing), of oil, sugar, spices, bread, and other things, from shopkeepers; so that the Mhârs are generally well provided for.

The Mhârs eat the flesh of diseased cattle and horses. Few of them can read or write, one reason being that the children of good castes will not associate with them, or sit by their side, in the same school.

Kârtik.

Butchers. This is one of the lowest castes, on a par with the Mhârs and other very low tribes. They are not permitted to live in villages inhabited by Hindus, but have their huts outside. Their touch is contaminating.

CHAPTER V.

THE TRIBES AND CASTES OF KATTYWAR.

SECTION I.—THE ANCIENT RACES.

- 1.—THE JETWA TRIBE 2.—THE CHURASAMA TRIBE 3.—THE SOLANKHI TRIBE 4.—THE WALA TRIBE

SECTION II.—TRIBES OF LATER DATE.

- 1.—THE JHALA TRIBE 2.—THE GOHEL TRIBE 3.—THE JHAREJA TRIBE 4.—THE MAHOMEDAN GOVERNING TRIBES. 5.—THE BRAHMAN CASTES. 6.—THE BANYA, OR BANIAN CASTES. 7.—THE BABRIA TRIBES 8.—THE AHIR TRIBE

SECTION I.—THE ANCIENT RACES

1. *The Jetwa Tribe.*

THIS tribe, together with the Chûrasama, the Solankhi, and the Wala tribes, ruled over Kattywar prior to the inroad of the Jhalas, Parmars, Kâthees, and other tribes, by which it is now chiefly held. The Jetwas had possession of the north of the province,—that is, Barda, Hakar, and Machoo Kanta. The Jharejas have dispossessed them of Hakar and Machoo Kanta. In their own belief, they are the aboriginal inhabitants of the country. According to their traditions, their ancestor built Sri Nuggur, ruins of which are still to be seen near Poorbunder. They also erected Moorvee. After a time, the name of the tribe was changed to Kûmâr, and their capital city was Goomtee. The Jetwa chiefs occupied successively Rampoor, Chaya, and Poorbunder, which is at present the capital city of the tribe. The tribe boasts to have been established in the country longer than the Chûrasama.

2. *The Chûrasama Tribe.*

There are three primitive divisions of the tribe, which still hold possession of that portion of Kattywar which the tribe originally subdued. These are :—

1. Sarweya. 2. Raijadas. 3. Waja.

The Sarweyas are found in Oond Sarweya, on the banks of the Shetroonjee and also in Wallak.

The Raijadas clan are the descendants of Rao Mandalik, "the last Rajpoot sovereign of Joonaghar, whose throne and religion were both forced from him by Mahmud Shah Begra, about A. D. 1472." Only a small number of the clan remain, whose principal settlements are at Chorwar, on the coast.

The Waja clan inhabit the tract on the coast between the Geer Hills and the sea, where they find pasturage for their cattle.

There is another division of the tribe called Grassia, in Dholera, in the Gulf of Cambay, and other villages in the neighbourhood.

The origin of the Châtrasamas is unknown. The Mirati Sikandari states, that the tribe ruled over Sorath for the long period of nineteen hundred years. Captain Le G. Jacob considers it probable that it is identical with the Chaura tribe, which exercised sovereignty over Anhalwara for many years, and probably "held their possessions in the peninsula in fief" from it. In proof of this conjecture he refers to an inscription in a temple of Bilawul, dated A. D. 1385, which contains an allusion to an assembly of Chaura chiefs in that neighbourhood. He indulges the ingenious supposition, that as there are two Rajpoot tribes designated Chaura and Sama, or Soma, and as these words together make up the whole word Châtrasama, the tribe may have become blended in one. Lieut.-Colonel Walker, formerly Resident at Baroda, states that the Châtrasama dynasty of Joonaghar was overturned by Sultan Mahomed Begra of Gujerat in 1476-1477. Among the Châtrasamas the eldest son, in the division of a patrimony, receives a portion one and a half time the value of the shares of the younger brethren.

3. *The Solankhi Tribe.*

Gujerat is one of the original seats of the Solankhi tribe, which constitutes the third division of the Agnikulas, or Fire Races, and is divided into sixteen branches, the last, or Kalamor, being assigned to that extensive territory. They are believed to have succeeded the Chauras in Anhalwara in A. D. 931, according to Colonel Tod, and in 912, according to Captain Jacob; the Chauras having begun to rule over Anhalwara A. D. 746. There are twenty families of Solankhis still found in the Joonaghar districts in possession of tracts of pasture land.

4. *The Wâld Tribe.*

This race, although once numerous, is now nearly extinct. One family survives at Dhank, where the ancient capital of their country was formerly situated. Some persons imagine that the Balabhi dynasty sprang from this tribe; and it is

not improbable that it did so. There is ground for supposing that the Candara tribe, on taking possession of Anhalwara in 746, as stated in the previous paragraph, wrested the country from the hands of the Walas. Anhalwara is the modern Peeran Puttun, near Deesa.

The classical name of Kattywar is Surashtra, by which it was known to the ancient Greeks, and which is its designation at the present day among the greater portion of its educated inhabitants. The Kathees, who have given it its modern appellation, are inferior in rank, wealth, and numbers to the Rajpoot communities of the province. The ancient races by which Kattywar was once governed have yielded to other tribes. Some of the principal are as follows :—

SECTION II.—TRIBES OF LATER DATE.

1. *The Jhalu Tribe.*

These occupy the tract of country known as Jhâlaware, to the south of Machoo Kanta, as far as the Runn of Cutch. Tradition states that the tribe entered the peninsula in the eighth century. Its original name, by which some of its clans are designated in Central India, was Makwahana. The principal Jhâla families in Jhalaware are Drangadra, Limri, Wadwan, Wankanir, Than, Seela, and Chûra, the Drangadra being the common progenitor of all the rest. Although they are now independent of one another, yet the most ancient family is the acknowledged head of the tribe; and the chief of each clan, on his investiture, receives a dress from the chief of the Drangadras. The eldest son in the families of this tribe receives as his portion of the inheritance double that which falls to the share of the younger brothers.

2. *The Gohel Trib.*

This tribe inhabits a portion of the eastern frontier of Kattywar called Gohelwar. Respecting them Captain Jacob makes the following observations :—“ The Gohel Rajpoots,” he says, “ were driven out of Marwar by the Rahtors in the end of the twelfth century, and acquired their footing in the peninsula by intermarriage with the Chûrasama family of Joonaghar. By the revolutions of fortune, their first town, built and named Sejukpore, after Sejuk, the chief who conducted hither the tribe, has fallen into the possession of a Kâthee family; whilst Gohelwar has nearly doubled its original size by acquisitions from the Kâthee and other tribes. The western division of Gohelwar, between the Shetroonjee and Jholapooree rivers, the hills and the sea, and this strip of land, still retains some of its former Sarweya and Koli proprietors. The Rajah of Bhaonuggur, who has dropped the

title of Gohel for that of Rawul, is descended from the eldest son of Sejuk, and is the principal chief in Gohelwar" (a). The Rajahship of Bhaonuggur was constituted in 1743 by Bhao Singhjee. The two states next to it in rank, though far inferior in extent and resources, are Lathee and Walla, of Palitana.

3. *The Jhareja Tribe.*

These Rajpoots are in the possession of Machoo Kanta, the two chief states of which are Morvee and Mallia, and also of Hallar. The latter is said to take its name from a chief named Hala, who first conquered it. The principal Jhareja chiefs are those of Nowanuggur, Rajkot, Goondul, Dhurool, Drapha, and Kotra Sanganee.

See the account of the Jharejas of Gujerat and Cutch.

4. *The Muhomedan Governing Tribes.*

Mahomedan chiefs have possession of the principalities of Dussara and Wunod, in Jhalawar ; and also of nearly the entire province of Soruth, which is in the hands of the Nawab of Joonaghar, the Babee of Bantwa, and the Shaita of Umrappoor (b).

5. *Brahmans Castes.*

These are mostly of the Nâgar tribe, belonging to the Gurjar, or fifth great division of South Indian Brahmans. Of twelve hundred and sixty-three families of indigenous Brahmans existing in the Kattywar Peninsula in 1842, exclusive of temporary residents, there were, according to Captain Jacob's computation, nine hundred and twenty Nâgars ; the rest, namely, three hundred and forty-three families, being connected with other tribes. Many of these latter Brahmans are in the service of the Government in various capacities. They have talent and shrewdness ; are superior in ability to most other castes ; and exercise great influence in the peninsula.

6. *Banya, or Banian, Castes.*

These castes are numerous, and represent here, as elsewhere, the chief portion of native traders, bankers, and merchants. In religion they are mostly Jains, though a few are worshippers of Vishnu. They are spread all over the province, and one or two families at least are found in every village. As Juins, they

(a) Report on the General Condition of the Province of Kattywar, by Captain G. Le G. Jacob. Transactions of the Bombay Geographical Society, Vol. VII, p. 14

(b) Brief Narrative of British Relations with the Native States of Kattywar. Selections from Bombay Government Records, Vol. XII, pp. 106, 107

exhibit great reverence for animal life. Some fine temples, especially on the Palitana and Girnar mountains, frequented by thousands of pilgrims, belong to this community.

7. *The Bâbria Tribes.*

These people occupy the tract, called after them Bâbriawar, to the south of the peninsular as far as the sea, having the rivers Jholapoooree and Malun to the east and west, and the Geer hills to the north. The land is in the hands of the Bâbrias, styled frequently Bâbria Kâthees, and a community of Ahîrs. It is probable that these tribes were once in possession of a more northerly portion of Kattywar, and that they were compelled to take up this southern position by the Kâthee tribes four or five hundred years ago. The Bâbrias, on native authority, are said to have been the fruit of various castes mingled together. Hence their name of *buhar*, or mixed, in the local dialect. They have three principal divisions, namely :—

ORIGINAL BABRIA TRIBES.

- | | | | | |
|------------|--|----------|--|-------------|
| 1. Kotîla. | \| | 2. Warû. | \| | 3. Dhânkra. |
|------------|--|----------|--|-------------|

The Kotîlas are, according to one account, sprung from intermarriages between the Bâbrias and Seehor Brahmans ; and, according to another, from the union of an Ahîr woman with a Brahman. The Kotîlas occupy the highest rank among the caste distinctions of the Bâbria tribes.

The Warûs are the offspring of alliances of Bâbria Dhankhras with the Jetwas of Poorbundur, next to the Dhânkhras. These are the most numerous of the Bâbria tribes. By themselves they are still called Jetwas.

The Dhânkhras are descended, it is said, from the Panduas, and came first from Anhalwara ; thence proceeded to Jhân Kandoola, in the Panchal district ; on quitting which they advanced to Urneeroo. They are the most numerous of the Bâbria tribes, and next in rank to the Kotîlas.

The Babria tribes, however, although in reality derived from these three sources, are nevertheless now very numerous, being not less, according to their own statement, than seventy-two. These, as drawn up by Captain Jacob, are as follows :—

EXISTING BABRIA TRIBES.

- | | | | | |
|--------------|--|--------------|--|--------------|
| 1. Kotîla. | \| | 5. Ghûsamba. | \| | 9. Chatroja. |
| 2. Dhânkhra. | \| | 6. Chanya. | \| | 10. Kareta. |
| 3. Warû. | \| | 7. Boricha. | \| | 11. Marmal. |
| 4. Gharga. | \| | 8. Chhabhar. | \| | 12. Wara. |

EXISTING BÂBRIA TRIBES.—(*Continued.*)

13. Wasra.	33. Rathor.	53. Bholavla.
14. Laya.	34. Nâisa.	54. Weda Bhûpâl.
15. Lobad.	35. Shîmag.	55. Shânya.
16. Karena.	36. Dâbhia.	56. Nirala.
17. Khandmal.	37. Dagâb.	57. Lajora.
18. Shaikhliia.	38. Lobhia.	58. Shoba.
19. Sachla.	39. Khâta.	59. Kâgra.
20. Bhûwa.	40. Khâsar.	60. Matûra.
21. Bharmal.	41. Khodîâlâ.	61. Shîâlâ.
22. Bhalera.	42. Kândhal.	62. Kisûr.
23. Dharmasta.	43. Nipâl.	63. Didaga.
24. Lûnwara.	44. Kîlkân.	64. Shabân.
25. Bapâria.	45. Katîal.	65. Athar.
26. Kheradot.	46. Wâgla.	66. Via.
27. Barela.	47. Warma.	67. Kîa.
28. Padîâra.	48. Dângar.	68. Khûgharda.
29. Pûshatia.	49. Chondia.	69. Navga.
30. Chângar.	50. Khâra.	70. Lîdha.
31. Châk.	51. Khalâlâ.	71. Dhândha.
32. Râkhar.	52. Khâda.	72. Unga (a).

The Nawab of Joonaghar claims jurisdiction over Bâbriawar "in virtue of the exactions which his occupation of the neighbouring district of Oond has enabled him to make for a long series of years, and of his having retained military posts in the country." On the sea-coast to the south is the excellent port of Jaffrabad, which, together with eleven contiguous villages, belongs to the Zimjeera Seedee.

The Bâbrias, the Kâthees, and the Ahîrs intermarry, yet maintain their distinctiveness as separate tribes. Moreover, in social rank and respectability, a difference subsists between them. This is seen in the custom observed in the selection of wives. The Ahîr gives his daughter to a Bâbria in marriage, and the Bâbria gives his daughter to a Kâthee; but it does not appear that the Bâbria gives his daughter to the Ahîr, or the Kâthee his to the Bâbria, in return, except under certain peculiar circumstances, as, for instance, poverty. A poor Kâthee will marry a rich Bâbria girl; or a poor Bâbria will marry an Ahîr in better circumstances.

The Bâbrias were originally dependant on the Wâlas, but after a time they rose upon their landlords, expelled them from the country, and seized their villages. It is said they were aided in this enterprise by a Rajpoot of Jetpore.

(a) Report on the Province of Kattywar, by Captain Jacob. Transactions of the Bombay Geographical Society, Vol. VII, p. 76.

8. *The Ahîrs.*

These Ahîrs, which occupy Bâbriawar conjointly with the Bâbrias, are, it seems, totally different from the Shudra Ahîrs, or cowherds, of Northern India, although bearing the same name. They profess to be connected with the Somrahs of Scinde, the Solankhi Rajpoots of the island of Diu, and even with those of Ujain, and, therefore, to be of royal Rajpoot blood. They affirm that the lands once held by the Wala Rajpoots fell to them on their extinction. They also became connected with these Rajpoots by marriage. The Ahîrs probably entered the province several centuries before the Bâbrias ; and on the arrival of the latter, the two tribes made mutual alliances. Branches of this tribe are still in Cutch.

The Ahîrs are a quiet, agricultural people, and differ considerably from the Babrias, who are somewhat proud and stately in appearance, and of unsettled habits. Both these tribes, as well as the Kâthees, divide their property equally among their families.

The chief object of worship of the Ahîrs and Bâbrias is Shâmjî Maharaj, a four-armed stone idol at Toolsee Shâm, noted for its hot springs, beyond the north-western boundary of their territory. They also worship other deities. They are much simpler in their religious customs than Hindus generally ; and will eat animal food except beef (*a*).

(*a*) Captain Jacob's Report on the District of Bâbriawar. Transactions of the Bombay Geographical Society, Vol. VII.

CHAPTER VI.

THE TRIBES AND CASTES OF KATTYWAR.—(*Continued.*)

SECTION II.—TRIBES OF LATER DATE.—(*Continued.*)

THE KATHEE TRIBES 1ST—THE SHAKHAEET, OR NOBLE TRIBES i, THE WALA BRANCH
ii. THE KHACHAR BRANCH, iii, THE KHUMAN BRANCH 2ND—THE DHWARATIA OR
IGNOBLE TRIBES.

THE KATHEE TRIBES.

THESE tribes have given their name to the peninsula forming the western division of Gujerat, which they now inhabit; but the country in which their ancestors are said to have first settled, was that of Pawar-des, or the land of the Pawars, situated between Cutch and Scinde. There is also a tract bearing the same name in Cutch, which probably has some connexion with it. The Kâthees themselves state, however, that they originally came from the banks of the Jumna, that they thence proceeded to Cutch, and finally, in the fourteenth century, arrived in Kattywar. The tribe formerly was divided into five branches, the names of which were the following :—

- | | | |
|--------------|--|------------|
| 1. Patgar. | \| | 3. Pandua. |
| 2. Manjaria. | \| | 4. Hâdûr. |
| 5. Babarya. | | |

Not much is known respecting these early divisions. The Kâthees rendered assistance to the Rajpoots of the neighbourhood, under their leader Wala, in their military enterprises. The Jam of Bhooj was united in marriage to a Kâthee woman. After the marriage, the Jam and all his followers, with the exception of one man, were put to death by a conspiracy formed between the Kâthees and Rajpoots. The Rajpoots of the district, according to local traditions, intermarried with the Kâthees. "The Rajpoot Wala, or Wala Vâch, who was commonly called Patgurû," says Mr. Erskine, "married Rûpdah, the daughter of a Kâthee. By

her he had three sons, namely, Wala, Khacher, and Khûman, who, with their father, are the progenitors of seventy-two tribes of the Kâthee race. The descendants of Patgûrû are distinguished by the appellation of Awratiya; and those of his three sons by Rûpdah are called Shâkhâet." There are, says the same authority, forty-seven Awratiya tribes, and twenty-five Shâkhâet; but Captain Jacob, who evidently paid closer attention to the subject, affirms, that there are three chief tribes, the Wâla, Khâchar, and Khuman, which are again separated into two great classes, the noble and the ignoble, the former being divided into thirty-seven sub-tribes, and the latter into ninety-three. These are spread over the five districts of Kattywar, namely, Panchal in the north-east, Khûman in the south, and Wassawar, Kharapat, and Alug Dhananee lying between. The Khâchars are found in considerable numbers in Panchal, which is famous for its excellent breed of horses. To the west are the Khâchars. Khûman is inhabited by the tribe of the same name. The most powerful family of the Kâthees is that of the Walas of Jetpore. Next to it is the Khâchar family of Jusdhun. These are the two principal Kâttee families in the country. All the rest are much lower in rank, owing to the singular custom of the equal division of property subsisting among them.

The Kâthees were probably, at one time, that is, when they quitted the north-eastern part of Cutch, a nomade pastoral tribe addicted to plunder. They only began in comparatively modern times to settle down in villages; and even in the beginning of the present century they are spoken of as prone to indulge in their old wandering predatory habits. The Jetpore and Jusdhun families were the earliest to adopt the rules of civilized races, and to establish themselves in permanent habitations. Those who did so were originally termed 'reformed Kâthees,' a term, remarks Captain Jacob, writing in 1842, "already becoming obsolete; but the establishment of the British supremacy has alone put a stop to their predatory excursions, and many Kâthees are yet living who have stuck their spears into the gates of Ahmedabad during such excursions. The lightness of the tribute paid by these tribes," he adds, "in proportion to their revenues, as compared with other communities, is owing to the greater development of their resources, which habits of order have created since these proportions were fixed by the Mahratta Moolukgerees commanders, and confirmed by Colonel Walker in 1808. The Kâthees owe their possessions," he continues, "chiefly to the general anarchy produced by the decline of the Mahomedan power; the Jhala, Jareja, and other tribes purchasing immunity from their plunder by the cession of villages. Jetpore, Beelka, Mendurra, &c., were

thus given up by the Nawab of Joonaghar less than a century ago, with reserved rights therein" (a).

A question has arisen respecting the origin of this race, when it is by no means easy to decide. Their nomade habits, the blue and grey eyes which some of them possess, the fact that they came from a northern country, their stature and features, and the singular circumstance of the sun being the chief object of their worship, seem to present a cumulative argument in favour of their descent from the ancient Scythians. Perhaps the strongest evidence on the subject is that derived from the point last mentioned, for it is well known that one of the most prominent peculiarities of the Scythians was their worship of fire in all its manifestations and symbols. It is, moreover, natural that their descendants, wherever they might be, should cling to a custom which formed a distinguishing characteristic of their ancestors, even though they might neglect and forget many others of inferior importance. Without presuming to affirm that the Kâthees are of a Scythian stock, I nevertheless would suggest that the testimony for their being so is strong. Not only is the sun their principal deity, but its figure is "drawn on every deed at the head of the list of living witnesses, with the words *Sri Suraj Nî Shâkh*." An old temple to the sun, believed to have been erected by the Kâthees on their first arrival in the country, stands on Mandwa hill near Than.

The Brahmans officiating for the Kâthees, are Rājgors, who exercise great influence over them to their own advantage. They direct the ceremony of the *Srâddh*, or the worship of ancestors, and that of marriages; and insure goods from the attacks of enemies. The Kâthees have little sense of religion; and their religious rites seem to consist mainly in folding their hands, gazing at the sun, and imploring his favour. The other tribes, on the *Srâddh* days, throw food to the crows; but the Kâthees throw it to lapwings, under the idea that the act is pleasing to the spirits of the deceased, and will secure their own happiness in a future state. The lapwing is, therefore, a favourite bird with these tribes (b).

The Kâthees are in general an athletic race. Their women are proverbially beautiful and graceful. The dress of the men is very similar to that worn by the Rajpoots or Grassias; but their turban has a peculiar peak. They consider it a

(a) Report on the General Condition of the Province of Kattywar, by Captain G. Le G. Jacob. Transactions of the Bombay Geographical Society, Vol. VII, pp. 19, 20. See also Translation of an Account of the Kâthees, taken from the mouth of their own genealogists, by James Erskine, Esq., C. S. The same Journal, Vol. II, pp. 58—60.

(b) Report on Kattywar Proper, by Lieut.-Col. A. Walker, Resident at Baroda in 1808. Bombay Government Selections, Vol. XIII, pp. 268—265.

disgrace to carry firearms ; and formerly never used them. Spirituous liquors and opium are taken by them to great excess (*a*).

The law of equal male inheritance, together with equal rights, prevails among the minor Rajpoot and the Kâthee States. "In most of the former, and in some of the latter," says Captain Jacob, "a share called *mhotap*, or eldership, is given to the eldest son, generally one additional share to that possessed by the other sons. Thus, if there be five sons, six shares are made, and the eldest gets two. But the practice varies" (*b*). The custom is for the patrimony, on the death of the father, to be divided into portions, which are shared by the sons ; some of it, however, being held in common.

I shall here produce the two useful lists of the Kâthce tribes drawn up by Captain Jacob (*c*).

THE SHAKHAEET, OR NOBLE TRIBES

Divided into three Branches.

I.—The Wala Branch.

1. Wala.	8. Kâgra.	15. Wajmal
2. Dnua.	9. Bhojak.	16. Fân.
3. Waikha.	10. Châk.	17. Jogiya (<i>d</i>).
4. Lalu.	11. Wajsi.	18. Boghara.
5. Karpara.	12. Gowalia.	19. Kastûria.
6. Wardar.	13. Râjdaria.	20. Kûdar.
7. Vikma.	14. Gîga.	

II.—The Khâchar Branch.

1. Khâchar.	3. Jhobalia.	6. Chaomdia.
2. Dând.	4. Hîpa.	7. Khâra
	5. Lomasaria.	

III.—The Khûman Branch.

1. Khûman.	4. Mângani.	8. Jogiya.
2. Chândû.	5. Man.	9. Lûnsar.
3. Chândsûr.	6. Motia.	10. Waland.
	7. Jhammar.	

(*a*) Report on Kattywar Proper, by Lieut.-Col. A. Walker, Resident at Baroda in 1806 Bombay Government Selections, Vol. XIII, pp. 263—265.

(*b*) Transactions of the Bombay Geographical Society, Vol. VII, p. 22.

(*c*) *Ibid.* pp. 77, 78.

(*d*) These wear the yellowish dress of Jogis, or devotees.

THE EHWARATIA, OR IGNOBLE TRIBES

1. Dhadhal.	32. Narer.	63. Wairia.
2. Bashia.	33. Nâla.	64. Lâlu.
3. Bânbhâni.	34. Garîba.	65. Chauria.
4. Ganghâni.	35. Bicharia.	66. Dângar.
5. Jhânjaria.	36. Makwâna.	67. Kaha.
6. Shodhia.	37. Mora.	68. Shekhan.
7. Lînkha.	38. Aubhang.	69. Barad.
8. Loda.	39. Khâda.	70. Anchh.
9. Pâlan.	40. Maitha.	71. Kothwal.
10. Katia.	41. Jhallû.	72. Bara.
11. Chom.	42. Kasor.	73. Jojaria.
12. Koya.	43. Shekhwa.	74. Bhal.
13. Nâtania.	44. Ronwa.	75. Dawer.
14. Jhîria.	45. Halika.	76. Karwath.
15. Midia.	46. Dhodhia.	77. Besh.
16. Tûria.	47. Bhambhla.	78. Jogla.
17. Khûndhla.	48. Khârak.	79. Malani.
18. Gogla.	49. Moya.	80. Mokha.
19. Rifarid.	50. Shekhar.	81. Chua.
20. Châharia.	51. Dhing.	82. Jangul.
21. Borîcha.	52. Khawar.	83. Muna.
22. Ratan.	53. Wagar.	84. Trasmara.
23. Mânjhria.	54. Patgur.	85. Mot.
24. Tocharia.	55. Khem.	86. Man.
25. Vîamka.	56. Dâsotia.	87. Khakhna.
26. Wânk.	57. Dewâlia.	88. Lukhel.
27. Mâla.	58. Titûcha.	89. Mepal.
28. Wînchia.	59. Vîda.	90. Galcha.
29. Jiblia.	60. Khâkaria.	91. Katul.
30. Gîra.	61. Dâû.	92. Wachhria.
31. Pâdwa.	62. Saraula.	93. Sindhuo.

CHAPTER VII.

THE TRIBES AND CASTES OF KATTYWAR.—(*Continued.*)

SECTION II.—TRIBES OF LATER DATE.—(*Continued.*)

10.—THE MIANA TRIBE 11.—THE WADHEL TRIBE. 12.—THE WAGHER TRIBE. 13.—THE MAKRAHI TRIBE. 14.—THE BAWAR TRIBE. 15.—THE ARABS. 16.—THE KUNBI CASTES 17.—THE WANJA TRIBE. 18.—THE KOLI TRIBES 19.—THE MEHMUN TRIBE 20.—THE SATWARA TRIBE. 21.—THE REBARI TRIBE. 22.—THE CHARON TRIBE. 23.—THE BANSAR TRIBE 24.—THE JAT TRIBES. 25.—THE PANCHOLI TRIBE. 26.—THE WACHANI TRIBE. 27.—THE BORAH TRIBE. 28.—THE NAKODA RAJPOOTS 29.—THE MHAR TRIBE. 30.—THE DIHER TRIBE 31.—THE WORA TRIBE 32.—THE SINDI TRIBES. 33.—THE KUMHAR CASTE. 34.—THE LOWANA TRIBE 35.—THE GANCHI 36.—THE GIRASIA RAJPOOTS 37.—THE MALI TRIBE 38.—THE BHAT TRIBE. 39.—THE WANJA TRIBE 40.—THE BHATIA TRIBE. 41.—THE SETHI RAJPOOTS.

10. *Miana.*

This tribe comes from Cutch. They are Mahomedans who abandoned their Hindoo creed for political reasons ; and in doing so were better able in former times to accomplish their own purposes. Not many years ago they were regarded with suspicion and anxiety by reason of their plundering propensities. They have now lands in Mullia, in the District of Machoo Kanta. In the year 1839 they caused great disquiet in the country, and some of their principal men were tried by the Political Agent for the lawless excesses which they had committed (a). They were formerly thieves, noted for their dexterity and bravery.

11. *Wadhel.*

These are found in Okhamundel. They are Hindoo Rajpoots ; but in spirit and character are similar to the Miana tribe.

12. *Wagher.*

This Rajpoot tribe is also in Okhamundel. They bear the same character as the two preceding tribes. Many families are in the Jora Balumba Taluqa of Hallar.

(a) Captain Jacob's Report, p. 29.

13. *Makani*.

Professional soldiers, ready to commit any crime under heaven for an article who will pay them.

14. *Bani*.

This tribe comes from Scinde. Many are in possession of land.

15. *The Arab Tribe*.

Professional soldiers of fidelity and good reputation.

16. *Kāmbā*.

These are numerous in the Jhalawar province, in the District of Bhilwar in that of Machoo Kanta, in Hallar, in the Joonaghar and Bantwa Talukas of Soruth, in the District of Gohelwar, and in some of the sub-divisions of Oond Surweya.

17. *Wania*.

Wanias are found in the Halwad Drangdra Taluqa, and in many of the parts of Jhalawar, in the District of Kattywar. They are numerous in Machoo Kanta. They are also established in the Joria Bahumba Taluqa, of Hallar and in Arera, Drapha, Ghondul Dhorajee, and other sub-divisions of the same district, and in the Joonaghar and Bantwa Talukas of Soruth. The tribe is numerous in Barli. There are families in the Bhownuggur, Wulah, Wadree Wachanee, and other Talukas of Gohelwar. A few families reside in the village of Depla in Oond Surweya, and in the Dedaun, Teemba Mumsa, and Gaula Talukas, and in some other parts of Babriawar.

18. *Koli*.

The Kolis are in Halwad Drangdra, Limree, and in most parts of Jhalawar, in the Jaitpoor Cheetul, Bhulka, and Bugusru Talukas of the District of Kattywar in Machoo Kanta; in Sunula, Sheroroo, Rajpura, Pad, and some other villages of Oond Surweya, and in many parts of Babriawar.

See the Chapter on the Koli Tribes.

19. *Mehman*.

Cloth manufacturers and petty traders. They are numerous in the Tun-kara Taluqa of Jhalawar, in the Veasawur Taluqa of the District of Kattywar, in the Bantwa Taluqa of Soruth, and in the Bhownuggur Taluqa of Gohelwar.

20. *Sabua*.

This tribe is scattered about the Halwad Drangdra Taluqa and in other parts of Jhalawar. They are vegetable growers, and are numerous in Hurreeana, of the Hallar District.

21. *Rebâri*.

Inhabit the Linree Taluqa, the Laktar Taluqa, and other sub-divisions of Jhalawar; the Jaitpoor Cheetul Taluqa of the District of Kattywar, and also the Khunibala Taluqa, and other sub-divisions. They are cowherds, shepherds, rearers of camels, and the like. In former times the Rebâris, together with the Mhars, constituted in Poorbunder the original and singular institution of a standing and national militia, and were a body of soldiers, called the Sword of the State, through whom, on all occasions of importance, public opinion was conveyed (a).

22. *Charon*.

A few members of this tribe are in the Jhinjoowara Taluqa of Jhalawar. There are many families in the Choteela Taluqa of the District of Kattywar; and others are scattered over the province in various directions.

The Charon holds a social position in Kattywar akin to that of the Bhat. Like him, his profession is that of a bard. His person is equally sacred; but he sometimes, unlike the Bhat Proper, engages in trade, and even becomes a soldier. Formerly, there were many villages in the province inhabited by Charons exclusively, who lived on the contributions of men of rank. The word of the Charon was taken as security for all classes as well as that of the Bhat; and he committed suicide, or was killed, when the person for whom he had given his word failed in the performance of his promise, contract, or vow (b).

23. *Bansar*.

Some families of this tribe belong to the village of Kunesara, in the District of Kattywar.

24. *The Jat Tribes*.

Numerous in the Bujana Taluqa of Jhalawar. See the Chapter on the Jats of Scinde; and also the Section on the Jats of Gujerat.

(a) Report on Poorbunder, by Lieut-Colonel Walker, Resident at Baroda in 1807. Bombay Government Selections, Vol. XVII, Part I, p. 168

(b) Report on the Western Peninsula of Gujerat, by Lieut-Colonel Walker. *Ibid*, pp 278, 279.

25. *Pancholi.*

There are many families of this tribe in the villages of Depla and Data, of Oond Surweya.

26. *Wachânî.*

The Wachânî tribe is found in the Chumerdee village of Gokelwar, in the village of Katorecoco, the Taluqa of Wadree Wachancee, and other parts of the same district.

27. *Borah.*

The Borahs reside in the Limree Taluqa of Jhalawar, and in the Patree Taluqa of the same province.

28. *The Nakoda Rajpoots.*

Inhabit the Wadwan Taluqa of Jhalawar, and also Laktar, Jhinjoowar and Wunode, in the same province.

29. *The Mhars.*

The Mhars are numerous in the District of Burda, and in other parts. They were once a very important people, and in some places, as Poorbunder, formed with the Rebâris, a kind of national militia. Mhars were charged with the defence of every village, and were supported chiefly by grants of lands proportioned to the ability of each village. They were exempted from all taxes and public contributions; and were obliged only to perform military service, and could never be so reduced as to maintain themselves by personal labour (a).

30. *The Dhers.*

These are in the village of Kunesara, in the District of Kattywar; and are found in various parts of the province.

See the account of the Dhers in the Chapter on the Tribes of Gujarat.

31. *The Woras.*

The Woras are numerous in the Khesura Taluqa of the District of Hallar.

32. *The Sindî Tribes.*

Some of these are located in the Tunkara Taluqa of Jhalawar, where they cultivate the soil and perform other labours. They are numerous in the Badwa

(a) Report on Poorbunder, by Lieut.-Colonel Walker, Resident at Baroda in 1807. Bombay Government Selections, Vol. XXII, Part I, p. 168.

Taluqa of Hallar, and in the Gutka, Pal, and Mawa sub-divisions of the same district.

33. *Kumhâr.*

This tribe is established in the village of Wudalee, and in the Shapoor Taluqa of the Hallar district.

34. *Lowana.*

The Lowanas are numerous in the District of Kattywar, in the Joria Balumba Taluqa of Hallar, and in Amrun, of the same district. They are also found in the Burda district.

35. *Ganchî.*

Many Ganchî families are in the village of Alkot, of the District of Kattywar.

36. *The Girasia Rajpoots.*

These Rajpoots are numerous in the Jhalawar province. They are of the Wadwan family. They are also found in Mooleevaderee, Drapha, Satodur Waoree, and other sub-divisions of Hallar.

37. *Mâlî.*

A few Mâlîs are in the village of Kesrea, in Jhalawar.

38. *Bhat.*

A small number of Bhats have established themselves in the Jhinjoowara Taluqa of Jhalawar. They are found also in other parts of the province. The Bhats are regarded with great veneration, and their persons are inviolable.

39. *Wanja.*

A numerous tribe in the District of Kattywar.

40. *Bhatia.*

These are numerous in the Jora Balumba Taluqa of the District of Hallar.

41. *The Setha Rajpoots.*

This tribe of Rajpoots is numerous in the villages of Chumardee and Gudoola, of Gohelwar (a).

(a) Miscellaneous information connected with the Districts of Kattywar, by Mr D. A. Blane, Political Agent, Kattywar. Selections from the Bombay Government Records, Vol XII, pp 142—279

CHAPTER VIII.

THE TRIBES AND CASTES OF KATTYWAR.—(*Continued.*)

SECTION III.—THE WANDERING TRIBES OF KATTYWAR.

1.—JOGI 2.—JOGI BARTHARI 3.—JOGI RAWAL 4.—JOGIRA 5.—NAT 6.—THE NAT TRIBES OF THE DHERS. 7.—RAWAL. 8.—WAGRI. 9.—BAJANIA 10.—THE LAKIR TRIBES 11.—KON KANI. 12.—SIPAHI. 13.—CHARON. 14.—WADI. 15.—LOHAR. 16.—CHAMPA 17.—KUMHAR. 18.—MALI. 19.—SARANIA. 20.—BHAT. 21.—MANA 22.—THE SINDI TRIBES 23.—PARADI 24.—BHAND. 25.—ATIT. 26.—MARWARI. 27.—BANTHARINATH 28.—VIROGIA 29.—VARMI RAMANANDI. 30.—THORI 31.—SALAB. 32.—GORLA MADARI 33.—KANKALI 34.—BHILLOH 35.—BARIA. 36.—THE SEEDERS. 37.—NATH.

SOME of these tribes have been already noticed. Those again referred to have a vagabond life, and have more or less separated themselves from the tribes to which they properly belong.

1. *Jogi.*

This tribe has several branches, some of which submit to the authority of a headman; others do not. They are found chiefly in the Noamuggur division of Hallar. They wander from place to place, and are seen sometimes in the districts of Kattywar and Jhalawar. Their head-quarters are at Dharole, Jalla, Kalawar, Jamboora, Khimrua, and Dhacca, in Hallar; and at Popuricola, Summundiala, Thanadowlee, Janjurda, Seemur, and other places in the province. The Jogis marry with the members of their own tribe. Most of them marry young, when bride and bridegroom are at the age of ten. Payment is made for the wife, or wives (for the Jogis are polygamists) by the bridegroom to his future father-in-law. The marriage tie is very lax, and, in some cases, a woman may leave her husband at her pleasure; and in other cases, a pecuniary compensation must be made by the new lover to her husband. A widow can always marry again. The Jogis bury their dead. A peculiar custom prevails among them, of branding the great toe of the right foot of the dead person.

The Jogis are snake-catchers, musicians, sellers of salt, wood-cutters, broom-makers, rope-makers, and the like.

2. *Jogî Barthari.*

The marriage relations of this tribe are similar to those of the Jogîs, with the exception, that a dowry of twenty-five rupees is given to the bride. They are Hindoos, and worship Goraknath. Their profession is that of begging. The head-quarters of the tribe are at Dhuroi. Other branches exist in Gujerat.

3. *Jogî Rawal.*

Exorcisers of malignant spirits. Their marriage relations are similar to those of the preceding tribe, with the difference that thirty rupees are given to the bride's parents. These people wander over Kedhurpoor and Kattywar. They only intermarry with their own tribe. The chief deity of the tribe is Aorial.

4. *Jogua.*

A branch of the Jogis, but with somewhat different customs. Their dead are burned, instead of buried. They are carpenters, and also beggars. The tribe traverses the country from Wagur, in Cutch, to Kattywar, its head-quarters being at Parkur, in the former province. They do not intermarry with other tribes.

5. *Nat.*

Itinerant rope-dancers, jugglers, actors, and the like, from Jodhpoor in Marwar. They pass through Radhunpoor to Hallar and Joonaghar, and other parts of Kattywar. Some branches acknowledge a head; others do not. Some again allow early marriages; others, like the branch frequenting the Narra Taluqa, who originally came from Patun, and live in Bhimnath during the monsoon, do not permit the marriage of a man and woman until they are both twenty-five years of age, when a present is made of two rupees to the bride's parents.

6. *The Nat Tribe of the Dhers.*

Itinerant play-actors, who wander over all parts of the country. They are Hindoos, and worship Gonesh. Marriage is allowed when the parties are of age. They bury their dead.

7. *Rawal.*

Rope and tape-makers. Polygamy is not allowed among them; and their widows may marry again. They bury their dead. The tribe intermarries with other tribes. It traverses the district of Hallar, having its head-quarters at Photree.

8. *Wagri.*

These are scattered about many districts of Kattywar, and are vendors of vegetables, toys, and walking-sticks, exorcists, beggars, dealers in cattle, sellers of tape, and so forth. Some branches burn, while others bury, their dead. Commonly, marriages are performed when the parties are young; but in some cases the ceremony does not take place until the bride and bridegroom have attained to maturity, when it is celebrated "in a square formed by four columns of earthen *chatts* of different sizes piled one above another. The bride and bridegroom are then seated in the centre of these columns; after which they take four turns round them, which ends the ceremony. A marriage gift of twenty-two rupees is presented by the father of the bridegroom to that of the bride. Should the woman leave her husband, and live with another man, or do so after his death, a fine is exacted, and paid either to her husband's relatives, or to the caste" (a). The tribe is found at Ahmedabad and other parts of Gujerat. There are special seats of the tribe such as Chobaree, Mhowa, Beshpur, Gogabara, Koothiana, Santhulpoor, Wadhali Halliad, Rungpoor, &c.

9. *Bajanias.*

Rope-dancers, jugglers, and actors. They bury their dead, but before interment place a lighted bundle of hay on the face of the dead person. This custom seems a reminiscence of cremation, which probably was at one time practised by the tribe. The Bajanias do not intermarry with other tribes. They wander about the country from Bhaonuggur through Jhalawar to Hallar, and thence to Sorath while others pursue a different route. Some of their chief places of resort are Choklee, Bhal, Ahmedabad, and Baroda; but commonly they have no favourite haunt.

10. *The Fakir Tribes.*

These are Mahomedan beggars, and roam about from place to place asking alms from the people. As a rule they marry only into their own tribe.

11. *Konkanis.*

Beggars, from Satara, who have entered the province by the way of Cutch. They do not intermarry with other tribes.

(a) Information relative to the Wandering Tribes of Kattywar, by Captain J. T. Barr, Political Agent. Bombay Government Selections, Vol. XII, pp. 398, 399.

12. *The Sipahi Tribe.*

These have entered the province from Cutch.

13. *Charon.*

Beggars from Marwar. They practise polygamy; and bury their dead. The tribe has a recognized head.

14. *Wadî.*

The Wadis wander about selling stone hand-mills, and begging. Some are snake-catchers. Among their chief places of resort, are Rajkot, Gogo in Gujerat, Than, Choteela, and Drangdra. Most are Hindoos, but a few are Mahomedans. One branch of the tribe buries its dead in a standing posture. They do not marry out of the tribe. Their rules respecting marriage are very lax.

15. *Lohâr.*

Itinerant blacksmiths. Some go from Thadree to Wagur and Wudeear, to Kattywar, and thence return to Thadree. Others apparently have no special place of residence. They are professedly Hindoos, yet some of them pay reverence to the Mahomedan saint, Ramda Pir. The caste is exclusive on the subject of marriage. Money is paid for a bride by the bridegroom to his wife's father. They burn their dead.

16. *Chamta.*

Rope-dancers, sellers of stone hand-mills and donkeys. Some are Hindoos; others are Mahomedans. They wander about the Burda, Soruth, Jhalawar, and other divisions of Kattywar, having no fixed place of abode. They intermarry with no other tribe. One branch of the Chamtas is under the control of three headmen, residing severally in Noanuggur, Joonaghar, and in the Gondul Paragumali. The marriage ceremony of the Hindoo branches is performed as follows:—A square is made of earthen vessels arranged in four piles, each containing five. In the middle of the square are the bride and bridegroom. These people worship Kordî (a). Other members of the tribe are found in Gujerat.

17. *Kumhâr.*

These clans of the great Kumhâr family wander about the province selling stone hand-mills, and begging. In one of them a father is expelled from his caste should his daughter not be married before attaining her eighth year. Their widows

(a) Information relative to the Wandering Tribes of Kattywar, by Captain J. T. Barr, Political Agent. Bombay Government Selections, Vol. XII, pp. 390, 414.

do not remarry. Some bury, others burn, their dead. These clans do not intermarry with other tribes.

18. *Malis*.

Beggars. They properly belong to the great caste of Malis, or gardeners scattered over India, but have in all probability been excluded from their tribe on account of the low habits they have acquired. Some of them acknowledge a head, who resides in the village of Bhoka, in Marwar. They bury their dead.

19. *Saramia*.

Burnishers of arms, and cattle-dealers. Many of them came originally from Marwar. They wander from Wagur to Wudeear, or from Verimgaam and Bujana, or from Patree through Jhalawar, or from Oluk to Jhalawar. Some of their head-men reside in Marwar, in Oluk of Jhalawar, in Chowal, and elsewhere, but some of the clans have none. The tribe is found also in Gujerat and Malva. They are Hindoos, but some are not worshippers of idols. Others worship Kanjeri Matha, Hanuman, and Kul Devi Shikawar. Their rules on the subject of marriage are exceedingly lax; for example, a woman is permitted to leave her husband in some of the clans, and to live with another man. The marriage ceremony of one clan "is performed in the open country, by seating together the bride and bridegroom, while the mother of the former, and the father of the latter, fasten an earthen vessel to the lower part of their stomachs, and then they run at each other seven times, bringing the vessels in contact until they break, which closes the ceremony" (a).

20. *Bhat*.

These pursue a diversity of occupations. They are traders, labourers, leaders of pack bullocks, and beggars. Most of them have come originally from Marwar. Some make their head-quarters at Blimmal during the monsoon. They worship Kanjeri Matha and Shiva, and bury their dead. These are probably members of the great Bhat family, but have been excluded therefrom on account of their misconduct.

21. *Miana*.

A sect of low Mahomedans, who permit their women to live with other men during their husbands' lifetime. They wander from Wagur to Kattywar; and are no doubt a clan of the Miana tribe already referred to.

(a) Information relative to the Wandering Tribes of Kattywar, by Captain J. T. Barr, Political Agent Bombay Government Selection, Vol. XII, p. 397.

22. *The Sindhi Tribes.*

Itinerant labourers, who travel from Cutch to Hallar, or from Scinde. They intermarry only among their own tribes. The parties are married when of mature age. These Sindis belong by right to the tribes bearing this name, yet differ from them in not having any settled habitation.

23. *Paradhî.*

These wander about Wagur in Cutch, and Hallar in Kattywar, selling wicker-work. Their dead, before burial, are branded in the centre of the forehead (*a*). They are professedly Hindoos, and worship Wachangna (head of the snakes), and reverence the Mahomedan saints, Balarao Pîr and Barâ Pîr. The Paradhîs do not intermarry with other tribes.

24. *Bhand.*

A small tribe, who gain their livelihood by begging. They wander from their village in Marwar to Kattywar. As Hindus they worship Chatrbhuj.

25. *Atî.*

A tribe of itinerant beggars from Poona and Marwar. They are worshippers of Matha, Shiva, and Hinglaj. Their head-quarters are at Punar and Jetpur. Some of the tribe are eelibates. They bury their dead.

26. *Marwâri Kolîs.*

These are beggars, who wander from Marwar to Kattywar, returning through Gujerat. They marry when very young. The deities worshipped by them are Bîlî, Matha, and Rameshwar.

27. *Bartharînâth.*

Beggars, who traverse the country from Jodhpoor to Kattywar. They are a numerous community in Marwar. Their widows are permitted to marry again. They bury their dead.

28. *Vîrogia.*

Beggars, whose place of residence is at Jurnapurna, whence they wander to Noanuggur in Kattywar. The bodies of married persons at death are burnt; those of unmarried persons are buried. They are of the sect of Prânnâthîs, and worship the *pothi* or sacred writings of the sect. They marry into their own tribe.

(a) Information relative to the Wandering Tribes of Kattywar, by Captain J. T. Barr, Political Agent. Bombay Government Selections, Vol. XII, p. 399.

29. *Verági Rámanandi.*

Religious mendicants from Cutch, Malwa, Marwar, Udaipur, Mathura, and other places. They are for the most part pilgrims wandering throughout India.

30. *Thori.*

Sellers of salt and bamboos. They come from Gujerat, and wander about Kattywar with their wares. Some are Mahomedans; others are Hindus. The latter make *indons* of grass as a rest for water-vessels when carried on the head. They worship Bâblâl. Their head-quarters are at Hathusnce during the rainy season.

31. *Salâb.*

Beggars from Marwar. They profess to be Hindus; but their widows may remarry. They intermarry only with their own tribe.

32. *Goria Mudâni.*

Mahomedan bear-dancers. Their head-quarters are at Ahmedabad in the rainy season.

33. *Kankuli.*

Beggars. Their widows may remarry. The tribe is also found in Gujerat. They have no marriage connexion with other tribes.

34. *The Belooch Tribes.*

Itinerant bear and monkey-dancers. They are Mahomedans.

35. *Baria.*

Itinerant bear and monkey-dancers. Mahomedans.

36. *The Seedus.*

Wandering beggars, who reside at Teetwa in Muchoo Kanta during the rains. Mahomedans.

37. *Nâth.*

Snake-charmers. Their marriage ties are easily broken. Their widows may remarry. They bury their dead. The tribe wanders about Kattywar; but its head-quarters are at Karchia, Gadha, and Harporee. They are under the control of a headman. The Nâths do not intermarry with other tribes. They are Hindus, and worship Râmdeopîr (a).

(a) Information relative to the Wandering Tribes of Kattywar, by Captain J. T. Barr, Political Agent Bombay Government Selections, Vol. XII, p. 380 *et seq.*

CHAPTER IX.

THE TRIBES AND CASTES OF CUTCH.

THE tribes and castes of Cutch have been described with great care and minuteness by Mr. Dalpatram Pranjivan Khakhar, Inspector of Schools in Bhooj, in a paper which he contributed to the Indian Antiquary for June, 1876. The description does him very great credit for its clearness and succinctness. It has one drawback, however, in that the arrangement of the tribes is alphabetical, and not scientific. The account is, nevertheless, so excellent in character, that I feel I cannot do better than present it in the *ipsissima verba* of the writer.

The greater portion of the inhabitants of Cutch seem to have come from Scinde and Mârwar. Thul Pârkar followed next ; and Kattywar and Gujerat were the last to send their quotas. Most of the inhabitants were, and still are, Rajpoots of the Sammâ tribe, the progenitors of the Jârejâs, who have assumed different names from such of their ancestors as have distinguished themselves. Hence we find a number of tribes originally descended from the same stock. Dedâ, Hothi, Otha, and Gajan, who were the sons of Jâm Rayadhan 'the Red,' gave names to the clans of Dedâs, Hothîs, Gajans, &c. Again, Gajanji had a son named Jioji, who had also two sons, Abra and Mor, whose posterity are the Abras and Mors ; and Hâlloji, another son of Gajanji, gives name to the Hâllâs. These all are, properly speaking, Jârejâs ; but the name Jârejâ is chiefly applied at present, in the province at least, to the descendants of Jâm Hamirji, who had four sons, Alliyâ, Khangâr, Sâheb, and Râyab. The second among these founded the city of Bhooj ; and his descendants are distinguished by the name of the Kangâr branch. The posterity of the second are the Sâhebs ; and of the third, the Râyabs. Most of the inhabitants that preceded Khangârji are regarded as Dhangs or Mul-grâssiâs. A number of those who came from Scinde have become Mahomedans, but still indicate their Rajpoot origin in their *mukhs*, or family names.

Sâraswat Brahmans, Lohânâs, Bhâtîâs, Pokarnas, Kshatriyas, Bhansâlis, Oswâls, and most of the Mahomedan tribes, came from Scinde, and afterwards spread into Kattywar and Gujerat. Most of the Vâniâs came at different periods

from Mârwär and Pâhlanpur; and a few from Gujerat, who speak the Gujerati language. The province is thus peopled by the most heterogeneous races. The following is a list of the chief, which has been drawn up at the request of the editor of the Indian Antiquary, who supplied a list of most of the castes to the writer who wrote out the paper on this basis, supplying several additional castes:—

1. *Abîâ.*

These are the descendants of Jâm Abrâ, who was fourth in descent from Jâm Lâkha, who gave the name Jârejâ to the tribe. Abrâ and Mor were two brothers, who gave name to the two districts of Abdâsâ and Modâsâ, in Cutch, where they reigned. The Abrâs profess the Mahomedan religion, whilst there are Hindu Abrâs in Wâgar, descended from the Dedâs.

2. *Agariyâ.*

Mahomedan converts from Rathor Rajpoots, originally from Agra. They are found in Bhuvâr, Mathodâ, Khokharâ, and Mândavi. They are cultivators.

3. *Agâ.*

A very small clan of Mahomedans, found in Abrâsâ and Kanr.

4. *Aher.*

Hindus; generally cultivators. When there is no cultivation they maintain themselves by keeping a cart and a pair of bullocks, which they lend on hire. They are worshippers of Mâtâ, and Vâcharâ, a Rajpoot saint. They are divided into five sub-tribes:—

Sub-tribes.

1. Machhua, from Machhukântâ, living about Dhorî, Kanariâ, &c.
2. Prânthaliâ, in the district of Prânthâl, in Cutch.
3. Borichâ, in Kânthi.
4. Sorathiâ, who came from Sorath, and are scattered over Wâgar.
5. Chorâdâ, from Chorâd, living about Adesar, Palânswâ, Sanwâ, Lûmiyu, Jâtâwârâ, Belâ, &c.

The other sub-tribes do not hold any intercourse with the Sorathiâs, because when the latter were in political importance under Rao Naughan of Junagarh, one of them is said to have betrayed him to the emperor of Delhi, who killed him. Family name, Hâpâ.

5. *Ajâni*.

A branch of the earlier Jârejâs, and the descendants of Ajâji. They hold lands in Suthri, Tapper, Tanwânâ, Kûkdâo, Desalpur, &c.

6. *Amar*.

Descendants of Amarji, one of the earlier Jârejâs.

7. *Atit*.

These people are known under many appellations in Cutch. Some marry, and some do not; whence they are called Gharbâri (family men), and Mathdhâri (ascetics or monks). These are again divided into ten tribes:—

Atit Tribes.

- | | | |
|-------------|-------------|---------------|
| 1. Gir. | 4. Pûrî. | 7. Aran. |
| 2. Parvat. | 5. Bhârthi. | 8. Saraswati. |
| 3. Sagar. | 6. Van. | 9. Tirth. |
| 10. Ashram. | | |

The Atit of any one of these sects attaches to his name the name of his sect as a termination, to make up his full name, as Karan-gar, Hirâ-puri, Chanchal-bhârthi, &c. By this he is distinguished as a member of a particular sect. A member of any of these sects can be a Gharbâri or Mathdhâri, who, again, may hold intercourse with each other. Most of them are professional beggars; but they take up any profession. They are found as ordinary sepoy, bankers, or merchants, and also as taking a prominent part in the affairs of State at native courts. Bawa Rewagar Kuvargar is one of the greatest bankers of Cutch, and his firm is held in great repute throughout Hindustan for its credit; and Bawa Savaigar was highly trusted by the late Thakur of Bhownaggar. There are three heads of the Atits, who are called Pirs. One is the Pir of Kalyanagar; another, that of Ajepâl; and a third, of Koteswar. The Atits are also called Gosains.

8. *Audich*.

These people are generally from Gohelwâr, Hâlâr, and Gujerat; and appear to have come to Cutch at different times within the last 250 years. Those living in Wâgar cultivate land, smoke the hookah, and allow the remarriage of widows; while the others are priests, reciters of the Puranas, beggars, cooks, &c.

9. *Balocha*.

Originally from Belochistan: chiefly found in the district of Pâvar.

10. *Baphan*.

Miyânâ Mahomedans.

11. *Bârâcha*.

A branch of the earlier Jârejâs, descendants of one Bârâchji, the son of Mulvâji. They are now regarded as Mulgrâssiâs, and live about Nagarcha, Tehra, &c., chiefly cultivating lands.

12. *Bârar*.

Originally Rajpoots, but now degenerated into Khavâs.

13. *Bhalota*.

Degenerated Rajpoots, almost like the Khavâs, principally to be found in the village of Bhalota.

14. *Bhambhiya*.

Rajpoots degenerated into Khavâs.

15. *Bhandâi*.

Mahomedans in Bhooj.

16. *Bhansâli*.

These were originally Rajpoots of the Solankhi race, but have long ceased to have any intercourse with them. They put on the sacred thread, and consider themselves Kshatriyas. Most of them cultivate lands, and are said to have come with the Jârejâs, and become their first ryots. Some of them are merchants. They are to be found in the southern and western parts of Cutch. They are also called Vegus.

17. *Bhât*.

See Châran.

18. *Bhâtîâ*.

Originally Bhâtî Rajpoots, to which tribe the chief of Jey-sulmere belongs. Like the Jârejâs, they are said to be Yâdavâs. After their migration to Sindh, they degenerated, it is said, into fishermen; but the Maharajah of the Valabhâchâryas gained them over to wear the sacred thread, and to follow the rules of his sect with much strictness. They have of late greatly risen in the social scale, and consider themselves almost equal to Vâniâs and Brahmanas. They are among the most enterprising merchants, trading with Bombay, Arabia, &c.; and some of them have gone as far as the coast of Africa.

19. *Bhatti.*

Originally Rajpoots, but have become Hindu or Mahomedan Khavâs. They are found chiefly in Bhooj and Mânravi.

20. *Bhojade.*

Mulgrâssiâs, an early branch of the Jârejâs.

21. *Bhamra.*

A branch of the Sangârs, residing near Gedi, and elsewhere in Wâgar.

22. *Bohâ.*

Mulgrâssiâs in Abrâsâ ; chiefly to be found in the village called Bohâ.

23. *Bohorâ.*

Found in the large towns of Mânravi, Bhooj, Anjar, and Mundra. From Gujerat ; they were originally Hindus, chiefly Brahmans ; but about 700 years ago, were made converts by an Arab. They are Shiahs, and their high priest or Mulla lives in Surat, and has great authority over them.

24. *Butti.*

Originally Hindus, but at present Mahomedan Mulgrâssiâs ; chiefly to be found in Abrâsâ and Gurdâ.

25. *Châran.*

There are three divisions of these :—

1. Kâchhelâ (Kachhis). 2. Mâruvâ (from Mârwar). 3. Tûmbel (from Scinde).

The last two are the family bards of the Jârejâs, and enjoy several villages and lands given by Jâm Râval and the Durbars of Cutch. The Mâruvâ and Kâchhelâs reside in Mûk, and the Tûmbel in Kânthi. The Kâchhelâs are money-lenders, and trade by caravans of bullocks. The Chârans in general are on the decline. The difference between a Bhât and a Châran lies chiefly in the latter being a simple reciter of a Rajpoot's praise in short rude poetical pieces, while the former is a regular genealogist, and sometimes the historian of the family.

26. *Châvarâ.*

Once a very powerful ruling race in Cutch ; probably came from the neighbouring Panchâsar of Jayashekhari. One of their kings, named Wâgam Châvarâ, who ruled in Patgarh in Gardâ, was killed by Mor, the first Sammâ from Scinde. We find traces of their rule here and there in small townships till the end of the fourteenth century. There is a temple of Mahadeva at Bhuvar, which bears an inscription containing the genealogy of one Vanrâ or Vanrâja, and the date Samvat

1346. At present the Châvarâs have degenerated into Khavâsas, or Mahomedan sepoys; and one house of pure Rajpoot descent can scarcely be found in Cutch.

27. *Chuchiyat.*

Mahomedans of the Miyânâ tribe.

28. *Chugar.*

Degenerated Rajpoots, a branch of the Jârejâs, and reside in Dhang, or the district about Lakhpat and Korâ.

29. *Chuvâns, Duriâs, and Dâbhîs*—Khavâsas.

30. *Dal.*

Hindus and Mahomedans of Rajpoot descent.

31. *Dârâr.*

Originally Hindus, but now Mahomedan converts.

32. *Delâ.*

An earlier branch of the Jârejâs, from Dedâ, the second in descent from Jâm Lâkha Jâreja. They are in large numbers in Wâgar, in Chorâd, Machhukântha, and Hâlâr. The chief town of their head is Kantukot. They are also styled Virbhadra. They are proud of the martial and enterprising spirit of their ancestors. Dedas residing near Shikârpur are called Kârâs.

33. *Dhang.*

This is not a particular tribe, but the name given to earlier settlers descended from Rao Râyadhan, the son of Lâkhâ Jarejâ; and who have either become poor peasants on account of their lands having been sold, or divided among the fraternity, or encroached upon by their powerful brethren of more recent descent from Rao Khangârji, the founder of Bhooj. The following are among the principal Dhang tribes.

Dhang Tribes.

1. Abrâ.	7. Gajan.	13. Koret.
2. Amar,	8. Hothi.	14. Mokalsi.
3. Bârâch.	9. Jâdâ.	15. Pasaya.
4. Bhojde.	10. Jesar.	16. Reladia.
5. Buttâ.	11. Kanadde.	17. Varansi.
6. Gâhâ.	12. Kâyâ.	

34. *Dher.*

The lowest caste among the Hindus, and found in every town and village. From their *nukhs*, or family names, most of them appear to have been originally

of Rajpoot descent. For instance, we find among them Solankhis, Châvarâs, Jhalas, Vaghelâs, &c. The Hindus consider themselves polluted by their touch. Their profession is that of weavers, cobblers, wood-splitters, and tanners. They also take the hides and entrails from the carcasses of dead animals. They are also called Meghvâlâs, and serve as guides to Government officers.

35. *Gugrâ.*

Miyânâs.

36. *Gâhâ.*

Said to belong to Dhang, and reside in Abrâsâ.

37. *Gajan.*

An off-shoot of the earlier Jârejâs, descended from Gajanji, the fourth in descent from Lâkhâ Jârejâ. Originally Malgrâssiâs, but at present Mahomedan converts.

38. *Ghosâ.*

A sub-tribe of Miyânâs.

39. *Girnârá.*

A large and wealthy class of Brahmans, originally from Junâgarh.

40. *Gohel.*

There are only two houses in Cutch of pure Gohel Rajpoot blood, the rest being Khavâsas.

41. *Gujar Rajpoots.*

When the Vaghelâs came into Cutch, the Gujar Rajpoots accompanied them; and it was chiefly through their assistance that they became masters of that part of the country, as a reward for which they obtained the right of tilling the ground. They subsequently defended the Vaghelâs from invasions from without. They are found in the Vaghelâ towns of Geri, Palâswâ, Jatâvarâ, Belâ, Lodrâni, Unio, Samvâ, &c., where they live by cultivating lands. They are of the following races:—

1. Makvânâ.	6. Gohel.	
2. Chanesar.	7. Umat.	11. Chând.
3. Khod.	8. Duriâs.	12. Parmâr.
4. Châvarâ.	9. Dâbhi.	13. Tank (Tuar).
5. Chahuvân.	10. Pâdaria.	

They have no objection to the remarriage of their widows, as also to the appearance of their women in public.

42. *Ilâlâ.*

An earlier offshoot of the Jârejâs, descended from Gajanji, fourth in descent from Jâm Lâkha, the Jârejâ. Hâlâji was the second son of Gajanji, who after a long struggle with the descendants of Manâi (who are called Kers, from his having killed his brother Unar in Scinde), subdued all the villages in the south, middle, and west of Cutch. Jâm Râval was descended from this Hâlâji, who conquered the western part of Kattywar from the Jethvâs, and gave it the name of Ilâlâr, where he founded the town of Nowânagar, and made it his capital. The Jâm of Nowânagar is descended from him. Those who remained in Cutch are in the enjoyment of some villages as their *girâs*, in the districts of Kânthi and Ilâlâ-chovisi.

43. *Halepotia and Narangpotra.*

Sindhi Mahomedans in Banni.

44. *Hingora and Hingorjâ.*

Mahomedan tribes from Scinde.

45. *Hothi.*

Descendants of Hothiji, the brother of Gajanji. They are Mulgrâssiâs, and reside in villages about Lakhpat, as also in Rehâ, Jâmbudi, Tumbadi, and Kânthi.

46. *Jâldâ.*

An offshoot of the earlier Jârejâs, now reckoned among the Dhangs.

47. *Jareja.*

The chief ruling race, who claim to be descended from Krishna, who belonged to the Gâdava tribe. They were probably driven, or went, out of India after the Yâdavasthali, or civil war among the Yâdavas; and after many adventures, as they allege, in Egypt and Arabia, came to Ghazni, where they killed the reigning emperor Feroz Shah, and ascended the throne. They were, however, deposed by Sultan Shah, the son of Feroz Shah. After wandering for some time they settled under Jâm Lâkhiâr in Nagar Samai, in Scinde, whence Mor and Mânâi, after killing their brother Unar, in order to obtain the throne, were obliged to flee into Cutch, where their relative, Wâgam Châvarâ, was reigning. Here also they killed Wâgam Châvarâ, reduced the seven Vagholâ tribes, and obtained possession of the province. After five reigns the line became extinct, and Cutch was in the hands of the rulers of Anahillapâtan for some time; but

about Samvat 1204, Lâkhâ, the son of Jâra (whence the name Jârejâ), came into Cutch, and gave name to the reigning tribe.

48. *Jat.*

A pastoral tribe originally from Aleppo in Turkey. Once they held some part of Cutch as rulers, but were driven by the Jârejâs into Warai and Bajânâ, where they rule at present. They are in the north-west of Cutch.

49. *Jescan.*

Mulgrâssiâs, regarded as Dhangs, residing about Navinâl and Berâjâ.

50. *Jhâlâ.*

There are very few of this tribe in the country.

51. *Kanudes.*

Mulgrâssiâ Dhangs residing in Wâgar.

52. *Kândugariâ.*

Early Rajpoot settlers residing about the village of that name.

53. *Kâthi.*

There is not a single Kâthi to be found in Cutch.

54. *Kâyâ.*

Mulgrâssiâ Dhangs residing about Vadvâ.

55. *Kayasth.*

Chiefly from Kattywar and Mârwâr; about one hundred families. They are priests, writers, and sepoyes.

56. *Ker.*

Descendants of Manai, who killed his brother Unar. At present landholders in Pipar, Polâi, and Gardâ. See Hâlâ.

57. *Khârvâ.*

The name applied to native sailors, who are generally Wâghers and Miyânâs.

58. *Khora.*

Gujar Rajpoots.

59. *Khoja.*

Shiah Mahomedans, found in every part of Cutch, but chiefly in Nâgalpur, Bhadreswar, and Bharapur. Most of them were originally Hindus of the Bhatia

caste. They have a separate religion of their own, consisting of the Das Avutaras (ten incarnations) of the Hindus, grafted on the Shiah tenets of the Mahomedans. Their high priest is His Highness Aga Khan of Bombay, to whom they pay extraordinary reverence. They do not go to the masjid, but have a separate place of worship called the Khânâ. There are some reformers of late among them, who, rejecting the mixed creed, have become Sunnis. They are chiefly cultivators in Cutch, but are enterprising merchants in Bombay, Zanzibar, and China.

60. *Koli.*

These are aborigines in Wâgar and Anjâr Chovisi, and live by robbery, though now they find it hard to carry on this profession, and have become cultivators.

61. *Kunbi.*

An agricultural tribe. They are subdivided into :—

1. Karvâ.
2. Anjanâ.
3. Levâ.

These chiefly reside in Wâgar, Prânthal, Mâk, and Kânthi. There are Momnâs, but no Karvas, in Cutch. They are from Gujerat.

62. *Kshatriya.*

Call themselves Brahma Kshatriyas, and consider themselves the descendants of those who survived from the persecution of Parasurâma. After the persecution they are said to have ruled in Scinde. They were ousted from Scinde by a race of foreigners called Barbaras. They then went to the goddess Hinglâj, who gave them certain professions. These people are a numerous class in every part of Cutch ; and are generally dyers, printers, carpenters, turners, silk-weavers, traders, and the like. The celebrated Sundarji Sivji, who aided Colonel Walker and others in reducing Kattywâr and Cutch to tranquillity, belonged to this caste.

63. *Lohânâ.*

Originally Rajpoots of the Rathor race, who were driven from Kanouj into Scinde, whence they migrated into Cutch about the thirteenth century. At present they wear the sacred thread like the Bhansâlis, and call themselves Kshatriyas. Once they took a leading part in the affairs of Cutch, and were its most able men of business and generals. They take up any profession that suits them. They are porters, menial servants, vegetable-sellers, shopkeepers, cultivators, and clerks. Some of them are as handsome as the Rajpoots of the purest blood. They are to be found in every part of Cutch.

64. *Mahajan.*

Not the name of a particular tribe, but that given to the higher class of Hindus as a guild or public body. It is also applied to Vârias and other mercantile classes exclusively, on account of their acting as leaders of the public.

65. *Mukivânâ.*

Hindus as well as Mahomedans. Also a family name among the Miyânâs.

66. *Mandhrâ.*

Hindus and Mahomedans in Abrâsâ.

67. *Mangariâ.*

Mahomedans.

68. *Mâyadâ.*

A low sort of Rajpoots.

69. *Meman.*

Sunni Mahomedan converts, chiefly from Lohânâs, originally from Scinde, found in every part of Cutch. They follow all sorts of professions. They are enterprising merchants in Bombay and elsewhere.

70. *Miyânâ.*

Reside chiefly in the district of Miyâni, which receives its name from them. They serve as sepoy, and also live by robbery. They are of the following family and sub-tribal names, some of which indicate their Rajpoot origin, though they came originally from Scinde, and have long been Mussalmans :—

Miyânâ Clans.

1. Bantha.	14. Horâ.	27. Lûnia.
2. Baphan.	15. Jâm.	28. Makwânâ.
3. Bapû.	16. Jesâ.	29. Mayâtrâ.
4. Bhalota.	17. Jesar.	30. Mer.
5. Bhamda.	18. Jhâbai.	31. Mendhâ.
6. Bhukerâ.	19. Kakal.	32. Mokhâ.
7. Châlângâ.	20. Kandechâ.	33. Nângiâ.
8. Channâ.	21. Katiâ.	34. Notiâr.
9. Chavarâ.	22. Kevâr.	35. Pâdâ.
10. Chhuchhâ.	23. Khârâ.	36. Padchâr.
11. Dîndhi.	24. Khirâ.	37. Parit.
12. Dhusâ.	25. Khod.	38. Patrâ.
13. Gagudâ.	26. Lârak.	39. Pehâ.

40. Râjâ.	45. Sannâ.	50. Sisoliâ.
41. Râyamâ.	46. Sayechâ.	51. Sodhâ.
42. Rochâ.	47. Sedot.	52. Trâyiâ.
43. Sâd or Sâl.	48. Siâriâ.	53. Trilângâ.
44. Sândhâni.	49. Sirâchâs.	54. Vârâ.

71. *Mooh Brahman.*

From Machhu-Kântha in Kattywar. They do the duties of other Brahmans, and are also reciters of Purânas, copyists, priests, cooks, &c.

72. *Mor.*

The descendants of Mor, the grandson of Gajanji, son of Jioji, and brother of Abrâ. They are at present Mulgrâssiâs, and are to be found in the Morâsâ district. Mor became a Mahomedan, and worshipped one Baudlin Pir. He undertook an expedition to Hâlâr, where he died. His body was transferred to Morâsâ, where he was buried, according to his directions, at Mor Kubâ. There is at present at Mor Kubâ a masjid in the shape of a four-sided temple with pyramidal roof, which contains his sepulchre. He is worshipped there by the Mors as a Pir, or saint.

73. *Mokâ.*

An offshoot of the Mokalsi Rajpoots.

74. *Nâgar.*

These do not figure among the early settlers. The first among them came to Cutch from Ahmedabad in the time of Rao Khangarji, A. D. 1550. One or two families followed him from Pâtan and Dholka; but they did not muster strong till the time of Lakhpatji. They do not seem to have played a prominent part in the affairs of the State, except one Lakshmidâs. There are about four hundred and sixty-five families, including their priests, in the whole of Cutch. They are well known as a political race. They are divided into Varnâgara and Visalnâgara. The latter are landholders.

75. *Nandevânâ.*

From Marwâr. They are found about Anjâr, and are chiefly traders.

76. *Ner and Nore.*

Mahomedans from Scinde.

77. *Notiyâr.*

Originally Samas, but now Mahomedans, scattered throughout Cutch. Jamadar Fatch Muhammad belonged to this tribe.

78. *Otâr.*

Mahomedans about Suthri.

79. *Padyâr.*

Mahomedans about Tehra and in Mâk.

80. *Pâer.*

Mulgrâssiâs about Roha, reckoned among the Dhangs.

81. *Pal.*

Mahomedan converts from Bhati Rajpoots.

82. *Pasayâ.*

A branch of Kanadde Rajpoots among the Dhangs in Wâgar.

83. *Pehâ.*

Rajpoots near Nakhatrânâ.

84. *Phul.*

Mahomedans near Bitta, Tehra, &c.

85. *Poar.*

Sindhi Mahomedans.

86. *Pokarna, or Pushkarna.*

A numerous class of Brahmans, chiefly from Mâr-wâr and Scinde; priests of the Bhâtîs.

87. *Rajar.*

Mahomedans.

88. *Rajgar.*

Brahmans of the Audich stock, so called from their accepting the priesthood of the ruling race. They are at present cultivators as well as priests of the Jârejâs.

89. *Ramdepotra.*

A branch of Sodhâ Rajpoots residing in Khâvadâ.

90. *Râyma.*

Mahomedans, originally from the Mokalsi Rajpoots in the north of Cutch.

91. *Rebârî, or Bhopa (priests of Mâtâ).*

Chiefly tend goats, camels, and flocks of sheep. Their women make wool yarn, from which they get blankets and their *sâris* woven by the Dher. They are from Mârwâr, but most of them have the peculiar Persian physiognomy. One of their family names is Agâ, which seems to support their Persian descent. They are tall and robust, and have an oval face and aquiline nose. They live for days almost solely on the milk of camels.

92. *Reladiya.*

Rajpoots about Nirona.

93. *Sâchorâ.*

Brahman cultivators in the Waghela towns, originally from Mârwar.

94. *Samâ.*

Descendants of Jâm Samâ, the son of Jân Narpât, who built Nagar Samâ in Scinde, and ruled there. His posterity came into Cutch, and settled in Puchham, it is said, about a thousand years ago, where they are still to be found as Mahomedan Grâssiâs.

95. *Sumeja.*

A branch of the Samâs; herdsmen in Banni.

96. *Sanghâr.*

These were one of the tribes that accompanied the Samâs from Scinde. They were subdivided into four castes when they entered Cutch. Other tribes of Rajpoots, such as Châvara, Châhurân, &c., joined them; and there are at present seventy-two *nukhs*, or family names. Some are Mahomedans, and some Hindus; but all worship the Jakhs, which are supposed to be of some foreign race, that saved them from the oppressions of Puvarâ, the brother of Lâkhâ Phulani, by killing him. The Hindus are to be found in Kârthi; and the Mahomedans in Abrâsâ, Morâsâ, and Mâk. They are originally from Arabia.

97. *Sâraswat.*

Brahmans, chiefly from Scinde; but some have come from Hindustan and Gujerat. They once held important posts under the State, and appear to have played a prominent part in the early history of Cutch. They are a very numerous class in every part of the province, but are fast degenerating. They are the family priests of the Kshatriyas, Lohânâs, &c., with whom they eat, and follow

any other employment. They have no objection to go to Arabia and Mozambique. They are priests, shopkeepers, merchants, sepoys, and gunners.

98. *Serâts.*

Mahomedans in Bhooj and the village of Serât.

99. *Sindhâl.*

A branch of Sodhâ Rajpoots in Khadir and Kanthi. They are regarded as Dhangs because they were once rulers in Puchham. The name is patronymic.

100. *Sirâcha.*

Degenerated Rajpoots.

101. *Sodhâ.*

Hindu and Mahomedan Rajpoots in the north of the province. They cultivate lands and serve as sepoys.

102. *Solankhî.*

Except the Waghelâ Grâssiâs in Wâgâr, there are no Rajpoots of this race at present; but there are many among the Khavâsas bearing this name.

103. *Srâvak, or Jain.*

Waniâs, mostly of the Oswâl and Srimâli castes. The former are cultivators, the latter chiefly in Abrâsâ and Kânthi. They were originally Rajpoots, but were converted to the religion of the Jains by their missionaries.

104. *Siâmâlî.*

Coming from Kattywar and Mârswâr, mostly cultivators in Wâgar.

105. *Sumarâ.*

Mahomedans from Seinde, where they once ruled. Now they serve as sepoys and also cultivate land in Pâvar and Gardâ.

106. *Trâyiâ.*

Hindus and Mahomedans.

107. *Ustiya.*

A branch of the Jârejâs, and hold lands as Hindu Grâssiâs. Also a clan among the Miyânâs.

108. *Wâghela*.

Originally from Sardiâr, near Rajkot. Once they were very powerful in the east of Cutch, but they were subjugated by Mor, the first Samâ who came to Cutch, and by his successors. They still hold some towns of importance in Wagari and Pranthal, such as Gheri, Belâ, Jatawârâ, Lodrani. Blimâsar, Palâswâ and are tributary to the Bhoj Darbar.

109. *Wâghes*.

The term has nothing to do with Wâgar. They are both Hindus and Mahomedans, and serve as sailors. They are also fishermen.

110. *Wâniâs*.

There are nine subdivisions among the Wâniâs :—

1. Srimâli	4. Mesi	7. Bhojak
2. Oswâl.	5. Kândoi.	8. Sonathia
3. Modh.	6. Soni.	9. Vaidi

Of these, the Oswâls, Bhojaks, and Srimâlis are Jains; the rest are Vaishnavas. They are also subdivided into Visâs and Dâsâs. Most of the Oswâls are cultivators, and are found in those parts of Cutch where the best soil is available. Srimâlis are from Thal and Mârwar, and are generally engaged in trade. They are chiefly found in the eastern parts of Cutch, and Wagari. The Modhis are a political race, and are from Modhera, in Gujerat.

111. *Waramsi*.

Dhang Rajpoots in Gardâ and Pâvar. They are an offshoot of the Samas.

112. *Wen*.

Mahomedans who serve as sepoy.

113. *Wirâr*.

Dhang Rajpoots about Pâvar and Lakhpat (a).

(a) Castes and Tribes in Cutch, by Dalpatram Pranjivan Khakhar, Inspector of Schools. *Bombay Branch of the Asiatic Society, Vol. V, pp. 167—174*

